XAVIER
UNIVERSITY
LIBRARY

GEO. A. FLOHR CO.
LIBRARY
NOV 1940
BINDERS
CINCINNATI, O.

A. M. D. G

THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXI.

WOODSTOCK COLLEGE

1932

FOR CIRCULATION AMONG OURS ONLY

Digitized by the Internet Archive
in 2015

https://archive.org/details/woodstockletters6111unse

INDEX TO VOLUME 61

MAIN ARTICLES

	No.	Page
Belize Hurricane, by Paul M. Cavanaugh	1	67
Catholic Action, Summer School of by John J. Ryan	1	103
Fordham after Ninety Years	2	199
Letter of Very Rev. Father General on St. Robert Ballarmine	1	9
Madrid, Disorders at	1	26
Malaya, A Missionary Call to by Rev. James B. Mahoney	3	407
Maryand-New York Province, History of by Rev. Edward I. Devitt		
3. Newtown-Leonardtown	1	11
4. Newtown-Leonardtown, continued	2	175
5. Conewago	3	335
Mindanao Fiestas, Two, by Rev. Joseph Reith	2	192
St. Robert Bellarmine, Apostolic Letter on	1	1
Syria, the Jesuit Mission in, by Rev. Louis Jalabert		
Part 1	2	249
Part 2	3	375
Wernersvile, Novitiate at	1	54

Obituaries

Bowes, Brother Francis X.	3	436
Crough, Brother Jeremiah	1	119
Golden, Brother Vergil	2	260
Hanhauser, Father Laurence T.	3	417
Kohlbecker, Mr. Vincent P.	2	263
Lehoux, Brother George	3	447
Murphy, Mr. Wilbert P.	2	270
Papineau, Father Eugene	3	424
Ramage, Brother Charles J.	1	114
Remy, Father Jules J. B.	2	249
Traynor, Brother Patrick	1	116

VARIA

FROM THE ETERNAL CITY

An Interesting Early Document	2	292
Dissolution of the Society in Spain, Letter of Very Reverend Father General on	2	286
Letter of Father Grattan	3	459
Litterae Annuae 1591-92	3	457
Message of His Holiness to the Society	1	122

	No.	Page
Oriental Institute	3	459
Reception of Scholastics by the Pope	1	124

OTHER COUNTRIES

Africa—Missionary Trip of Fathers Monnens and Van Bulck	3	460
Alaska—Father McKey's Mission Work	3	523
Australia—New Provincial	2	294
China—Christian Charity at Work	3	460
China—French Jesuit before Oriental Archeologists	1	125
Denmark—Brother Jubilarians at Copenhagen	1	126
England—Broadcasts on the Saints	3	463
England—New Vicar of Guiana	2	294
England—Press Tribute to Jesuit Scientists	3	464
France—Lisle: Eucharistic Congress	3	465
Germany—By Candlelight in the Stable	3	469
Germany—Controversy of Jesuitism and Nationalism	3	467
Germany—Nationalism and the Church	1	131
Germany—Sodalities and St. Peter Canisius	3	471
Germany—Tercentenary of Death of Father Arnoldi	1	129
Germany—The Exercises for Men at Dortmund	3	468
Germany—Unique Retreat Work	3	472
India—Body of St. Francis Xavier, Exposition of	1	132
India—Kurseong: Visit of Protestant American Missionaries	3	473
India—Remailing Catholic Literature	3	475
India—Relic of St. Francis Xavier	3	477
Iraq—New Mission at Baghdad	2	295
Ireland Dublin: Centenary of Gardiner Street Church	3	478
Ireland—Milltown Park: Jubilee of Fr. Devitt	3	480
Italy Death of Father Petronella	3	481
Jamaica Death of Father Fox	1	154
Jamaica—Death of Father Michaud	1	155
Jamaica Missions among Chinese	3	518
Japan—Father Dahlman, in Memory of	1	135
Japan—Mission Notes	1	132
Jerusalem—Oriental Excavations	3	482
Jugo-Slavia—Retreat Work	3	482
Lithuania—Progress after Eight Years	1	142
Madagascar—Scientific Work	3	483
Philippine Islands—Ateneo de Manila Fire	3	499
Spain—Madrid: Death of Father Cirera	3	485
Spain—News of Dispersed Jesuits	3	484
Spain—Provincials to the Cortes, The	1	145
Spain—Reaction of the People	3	484
Spain—Society's Apostolate in Spain	2	298

AMERICAN ASSISTANCY

California Province

	No.	Page
Santa Clara—Passion Play	3	486
Santa Clara—Patriarch of the North	2	300

Chicago Province

Cleveland—Ohio College Association	2	301
Cleveland—Retreat Work	3	486
Chicago—St. Ignatius Instruction League	2	300
Chicago—University: Medical School Honors	2	300
Detroit—Father Daly's New Book	2	301

Maryland-New York Province

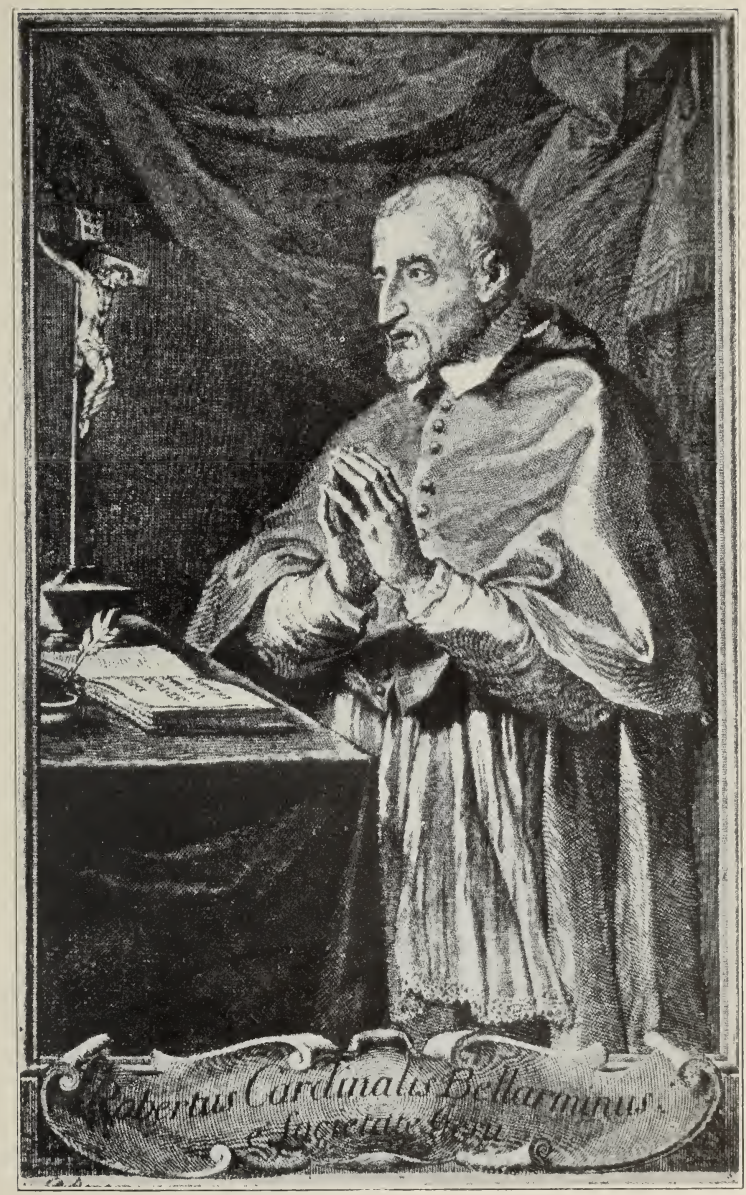
Baltimore—Death of Father O'Carroll	3	490
Baltimore—Death of Father Ooghe	1	160
Baltimore—New Loyola High School	2	321
Buffalo—Canisius College: Participation in City Centennial	3	491
Buffalo—Canisius College: Symposium on the Character of Christ	2	321
Jersey City—Opening of Hudson College	3	493
Jersey City—St. Peter's College	2	322
Jubilarians, 1932	2	320
List of Novices, 1932	3	489
New York—Boy Jesus Devotion	2	322
New York—Catholic Encyclopedia, New Edition	3	494
New York—Fordham University Commencement	3	496
New York—Fordham University Notes	2	323
New York—Father Longo's Jubilee	3	495
New York—St. Francis Xavier Church	3	495
New York—Xavier High School Notes	2	326
Poughkeepsie—Visit of Cardinal Hayes	2	328
Provincial Visit to the Philippines	3	489
Reminiscences of Cardinal Gibbons	2	331
Washington—Belgian Ambassador at Georgetown	3	510
Washington—Georgetown University Notes	2	327
Washington—Georgetown: New Building	3	514
Woodstock—Bellarmine Hall	3	526
Woodstock—Death of Father Schoberg	3	525
Woodstock—Disputations, 1932	3	528
Woodstock—Jubilee of Fathers Dawson and Casten	3	530
Woodstock—November Disputations	1	161
Woodstock—Ordinations, 1932	3	527
Woodstock—Works of Zeal at Woodstock	3	523

	No.	Page
Missouri Province		
Denver—Unusual Mission	1	152
Marquette—Debaters' Journey	2	302
St. Louis—Commemoration of Ephesus	2	302
St. Louis—Father Thorning at Geneva	3	487
St. Louis—Science and Culture Series	3	487
St. Mary's—Closing of the College	1	152
New England Province		
Boston—Death of Father Young	3	516
Holy Cross College—First Archbishop Alumnus	2	307
New Orleans Province		
New Orleans—Death of Father Lawton	1	157
New Orleans—Loyola University Radio Station	3	522
Spring Hill—College Memorial Library	1	156
Oregon Province		
Creation of the New Province	2	313
Sheridan—New Novitiate	1	159
Sheridan—Progress on the Novitiate	3	523
Annual Statistics, 1931-1932	1	162 sqq.

✠

SANCTO · ROBERTO · BELLARMINO
IN · TERRIS
ROMANAE · ECCLESIAE · CARDINALI
ANTISTITI · CAPVANO
MAGISTRO · CONTROVERSIARVM
MALLEO · HAERETICORVM
ALVMNO · NOVITIO · SCHOLASTICO · PRESBYTERO
SOCIETATIS · JESV
NVNC · AVTEM · IN · COELIS · TRIVMPHANTI
VNIVERSALIS · ECCLESIAE · DOCTORI · RENVNTIATO
DOCTRINAM · CHRISTI · ADHVC · PROPVGNANTI
SODALES · COLLEGII · WOODSTOCKIENSIS · SVPPLICANT
VT · SICVT · IPSE · SINT · ET · IPSI
ECCLESIAE · VIGILES · FORTESQVE · DEFENSORES

✠


Robertus Cardinalis Bellarminus
Sanctae Rom

A. M. D. G

THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXI, 1

WOODSTOCK COLLEGE

FEBRUARY 1932

FOR CIRCULATION AMONG OURS ONLY

APOSTOLIC LETTER

PROCLAIMING

SAINT ROBERT BELLARMINE

CARDINAL OF THE ROMAN CHURCH

OF THE SOCIETY OF JESUS

DOCTOR OF THE UNIVERSAL CHURCH

[The Apostolic Letter "Providentissimus Deus", translated from *L'Osservatore Romano*, October 29, 1931]

POPE PIUS XI
FOR PERPETUAL REMEMBRANCE

From the inception of the Church of Christ down to this our day, God in His unceasing Wisdom has raised up men singularly brilliant and holy to teach and to safeguard the verities of Catholic Faith, and to repair, as occasion demanded, the inroads made by heretics on those same Catholic truths. Most certainly ought we to include in that number Saint Robert Bellarmine, Cardinal of the Roman Church, of the Society of Jesus, who, from the very moment of his edifying death, began to be called "a brilliant man, a noted theologian, strong defender of the Catholic Faith, hammer of heretics, a man of piety, prudence, and humility, and of generosity to the poor." No wonder then that in our own day this man has, not without the special design of Divine Providence, been raised to the high honors of the Altar, after due legal process.

In Our Apostolic Letter of May thirteenth, nineteen hundred and twenty-three, signed with the Seal of the Fisherman, We bestowed upon Robert Bellarmine

the title "Blessed." Thereafter, while We were celebrating the fiftieth anniversary of Our elevation to the priesthood, We enrolled Blessed Robert in the Album of the Saints, along with the Blessed Jesuit Martyrs who died for the Faith in North America, and with Blessed Theophilus a Curte of the Order of Friars Minor. This we did last year in the Sacred Patriarchal Basilica at Vatican City, on the feast day of the Apostles Saint Peter and Saint Paul. Rightfully and with justice was this honor bestowed, for our Saint is a proud glory of the College of Cardinals, of the Catholic Episcopacy, and of the renowned Society of Jesus, which begot so illustrious a man to the Church and carefully trained him.

Upon Robert's entrance into this same fruitful Society, he was so gifted with those virtues which are proper to a true Jesuit, as to be the ornament and glory, the incentive and exemplar of his brothers. In the same Order he passed through nearly every grade. He was a student at Montepulciano; in the Society he was a novice, scholastic, teacher, preacher, lecturer, spiritual father, rector, provincial; and in all these duties he might be held up as an edifying example. In like manner did he perform the ecclesiastical offices entrusted to him in such a way as to signalize himself in all these duties. As a man devoted to study, as writer, as theologian and consultor at the Roman Congregations, as a member of Papal legations, as Bishop, and finally as Cardinal of the Holy Roman Church, he proved himself to be of stalwart character and strength of mind, most holy in his life, and with a keen sense of the obligations of his office. While still numbered among the living he was lavishly praised by Our Predecessor, Pope Clement VIII, who, because, as he said, "The Church of God had not, at that time, the equal of this man in learning," placed him among the Cardinals of the Roman Church, much against the will and vain protestations of Saint Robert. The plentiful fruit of this remarkable brilliance Saint Robert

continued to bear through his whole life, up to old age.

As a young man he published his "Institutiones Linguae Hebraicae", and his book "De Scriptoribus Ecclesiasticis", published somewhat later, was a truly apostolic work. After this, and for the whole course of his life, he gave himself to a most careful study of the Holy Scriptures, so that when there was question of bringing out an edition of the Septuagint, as well as an edition of the Latin Vulgate, he was chosen by the Popes for this work, and gave himself to unceasing study towards its fulfilment.

He was most constant, up to the day of his death, in observing all the duties of the sacred ministry. He kept up an unceasing flow of correspondence with his friends, and many of his letters, sent to all parts of the world, are still extant. He gave his assistance, with unflagging zeal, to the Apostolic Congregations, and in the conduct of serious matters concerning the Eastern Church he gave sure evidence of prudence and knowledge. The documents he drew up prove this more conclusively; many of them, although unpublished, are treasured in the files of the archives of the Congregations. This is true also of the "vota", as they are called, (opinions concerning matters of the Faith, Sacred Rites, the interpretation of Holy Writ, and like questions) with which Saint Robert was constantly preoccupied.

His most worthy work, however, and the most difficult, is his "Disputationes de Controversiis Christianae Fidei", written in answer to the heretics. This work, comprising first three, and then four, volumes, Saint Robert edited, by order of the General of the Society of Jesus, from 1586 to 1593. Saint Robert had been preparing these Disputations, after a fashion, during a long period of study and teaching in the Jesuit College at Louvain. He had lectured, too, on the "Summa" of Saint Thomas for six years beginning with 1570. After the year 1576 he developed them more completely, for it was at this time that a Chair

of Controversy was established at the Roman College. He was selected for this theological professorship by his superiors at Rome, in order to fight vigorously for Catholic truth against these errors which were then current in many parts of Europe. This great work of Bellarmine's was moreover to refute those new attacks which had been launched by the so called "Centuriators of Magdeburg", who hoped to overcome the Roman Church especially by historical argument, and by a specious use of patristic and other ancient written testimony.

Thus it was that Saint Robert, providently aware of the needs of his own day, made it his resolve to observe wholeheartedly that Jesuit rule of putting great value on the so-called "positive" knowledge as well as that which is called "scholastic". This principle of his Father and Founder Ignatius he never lost sight of, especially in his arguments on controverted questions of Faith, against all heretics. Hence it was but right, in this important matter of the Controversies, that he himself should be appointed leader, and pointed out as a shining example of the happy union of positive and scholastic theology.

In carrying to fruition this resolve of his, natural aptness and keenness were not lacking to him. From his earliest years his mental acumen was most evident, as were his quick perception and singular eagerness for study, coupled with a memory so prodigious that, once having read or heard anything, he made it his own immediately, and held it firmly in his mind. And here we may add that our Saint spoke and wrote his books with easy smooth-flowing style, ignoring the useless embellishments and vain literary ornamentation popular in his day, although he was well versed in belles lettres and from his earliest years familiar with music, poetry and the other arts. His style was clear and unaffected. His versatility included a talent for scholastic speculation, and a like aptitude for philological and historical criticism, all of which was ex-

tremely necessary in his own day when the reformers insistently declared that they based their principal arguments on the authority of positive theology.

No wonder then that Bellarmine's "Disputationes de Controversiis Fidei", as soon as they were delivered at Rome in the Gregorian University, proved vastly more effective than he had hoped. Again and again new editions were published, and there was a continual request for new copies. No wonder then that their author has been hailed by Catholic theologians not only of his own times, but even up to the present day, as "Master of Controversy". But besides those justly famous "Disputationes", which contain almost the whole body of theology in one collection, they recall likewise his defense and demonstration of the ninth and tenth Articles of the Creed (unam Sanctam Ecclesiam; Sanctorum Communionem; remissionem peccatorum). He wrote many other works, varying in length, as occasion demanded, and was most assiduous in labor for the Faith, and in his defense of the rights of the Church. It is to the lasting glory of Saint Robert that he proved conclusively and established in orderly fashion against his adversaries, the rights and privileges divinely bestowed upon the Supreme Pontiff; and those prerogatives also which had not at that time been admitted by all the sons of the Church, such as the infallibility of the Pope when teaching ex cathedra. So staunch a defender of the authority of the Roman Pontiff was he considered, even to modern times, that even the Fathers at the Vatican Council made use, in most part, of his written opinions.

We may not pass over in silence his sermons or his catechetical works, especially his "Catechism", which the usage of centuries and the judgment of many Bishops and scholars of the Church have heartily approved. Through this same Catechism, composed by order of Pope Clement VIII, this brilliant saint and theologian made an exposition of Catholic truth for

the use of the faithful, and especially for the children. This exposition was so simple, so clear, so exact and orderly, as to be, through almost three centuries, the doctrinal nourishment of the faithful throughout many parts of Europe and of the whole world.

His book in explanation of the Psalms was a happy union of piety and scholarship. It is quite well known too, that in his everywhere popular ascetical works Saint Robert has been, for a great many souls, a most safe guide to perfection. When we consider his "Admonitio ad Episcopum Theanensem", in which he gives counsel for the ecclesiastical and apostolic life; his "Exhortationes Domesticae", in which he stirs up his brothers in Religion to a practice of all the virtues; his "Praecepta Boni Regiminis", in which he gives counsel to Christian princes anent the duties of their state; and finally those brief but fruitful works of his on the Scriptures, the teachings of the Fathers and Theologians, the History of the Church, and the Lives of the Saints with which he quickened the devotion of the faithful;—when we consider all these writings, we realize full well that Saint Robert has built up a scholarly and effective body of ascetical doctrine. This remarkable and monumental heritage of his is clear proof that there is scarcely any depth of ecclesiastical research that he did not sound successfully.

Like a brilliant lamp set in a house and seen by everyone, in word and work he was a light to the faithful and to those who had drifted away from the unity of the Church. Like a star in the firmament, through the dazzling rays of a scholarship that was at once broad and lofty, and the brilliance of his genius, he pointed out, to all men of good will, the truth that he cherished above all other things. He has merited the remembrance and admiration of all those who truly love the Church, as Prince of Apologists and Strong Defender of Catholic Dogma, not only for his own, but for future times.

In such repute has Bellarmine been held to this very day everywhere among outstanding scholars, and especially among ecclesiastical writers, that he has been already considered and reverently invoked by them a Doctor of the Church.

Here it will suffice that we recall those Saints who, because they joined singular scholarship to heroic sanctity, have been already declared Doctors of the Universal Church. We speak especially of Saint Peter Canisius, Saint Francis of Sales, Saint Alphonsus Ligouri. Other Saints, Blesseds, Venerables, Servants of God have there been whose special esteem for the knowledge and scholarship of Bellarmine finds proof in existing documents. No wonder then that very many are filled with an ardent desire to salute Saint Robert in fact as Doctor of the Universal Church. Not only do those seek and desire this benefit who have the same rule of life as he had in the Society of Jesus, which has always merited well of the Church for the spreading and safeguarding of Catholicity, but also prominent ecclesiastics from every grade of the Hierarchy. We have received petitions to this same end from Cardinals of the Holy Roman Church, from Archbishops and Bishops of all parts of the world, from the heads of Religious Orders, from the directors of Catholic universities, and from many other prominent men. Hence it seemed to us most proper to commit a matter of such great importance to the Roman Congregation of Rites, for their deep study and decision. This Congregation appointed, by Our order, their Eminences the Most Reverend Alexius Henry Lepicier, Cardinal of the Holy Roman Church (S. Susanna), and the Most Reverend Francis Ehrle, Cardinal Deacon of the Holy Roman Church (S. Cesario in Palatio) to examine this question.

When the separate opinions of these same Cardinals had been sought, obtained, and printed, it remained to ask the aforementioned Congregation of Rites

whether, all things considered which are required by custom in such a matter, they thought We could proceed to declare Saint Robert Bellarmine Doctor of the Universal Church. In a regular Congregation held at the Vatican on the fourth day of August last, the Cardinals of this Congregation of Sacred Rites, after being duly informed of the matter by our beloved son, Cajetanus Bisleti, Cardinal of the Holy Roman Church (S. Agata dei Goti) gave a unanimous vote for the affirmative.

Therefore, having been informed of this decision on the sixth of August of this year by our beloved son, the Promoter General of the Holy Faith, acknowledging the manifold petitions which have been voluntarily sent from all places, We now, by virtue of this Letter, after mature deliberation, with certain knowledge, and the plenitude of Apostolic power, do declare and constitute Saint Robert Bellarmine, Bishop and Confessor, Doctor of the Universal Church; and We decree besides that the Mass and Office, as of minor double rite, which have been assigned for the feast day of the same Saint on the thirteenth day of May, be henceforth, by Our authority, extended to the Universal Church; any Apostolic Constitutions and Ordinations to the contrary notwithstanding. We decree that the present Letter remain forever firm, valid, and efficacious; that it have and obtain its full and whole effects; that it is to be so defined and interpreted that henceforth anything done contrary to this, knowingly or in ignorance, by anyone, by any authority whatsoever, be held illegal and worthless.

Given at Saint Peter's, Rome, under the Seal of the Fisherman's Ring, on the seventeenth day of September of the year nineteen hundred and thirty-one, the tenth of Our Pontificate.

E. Card. Pacelli,
Secretary of State.

LETTER OF
VERY REVEREND FATHER GENERAL

TO THE PROVINCIALS

It is with great joy of soul that I am having sent to your Reverence copies of the Apostolic Letter "*Providentissimus Deus*", in which the Sovereign Pontiff creates and declares Saint Robert Bellarmine Doctor of the Universal Church. At a previous session of the Sacred Congregation of Rites, held on August 4th on this matter there was unanimous approval. To make the promulgation more solemn the Holy Father ordered than an Apostolic Letter should be drawn up, instead of the customary Decree of the same Congregation, and that it should be dated on the very day, September 17th, on which, three hundred and ten years ago, our Saint and Doctor took flight to heaven.

This Pontifical Document, as appears at once to the reader, shows how high is the esteem in which this distinguished light and ornament of our Society is held by the Supreme Authority on earth, and what great good we have a right to expect from this new glory of his, for the common weal of the Church.

It is our duty, then, to cooperate in this plan of Divine Providence; and while we are bound by a new duty of gratitude towards the wonderfully benevolent Vicar of Christ on earth, and give everlasting thanks to God that this splendid light, so long hidden under a bushel, has been raised in wondrous manner, during the short space of twelve years, by the various degrees of ecclesiastical honor, until placed on the very top of the candlestick, we must endeavor with all our strength to see to it that this light shine to all who are in the house.

What can be done, in keeping with local circumstance, to celebrate such a favor with due gratitude, the Provincials will provide, and determine upon whatever in prudence seems best to them in the present difficult times, with due consideration, also, of the fact that we have just celebrated his canonization.

The new edition of his works will help greatly to make the holy Doctor more widely known. The Gregorian University has taken charge of this edition, and has begun work on it. All of Ours are urged to promote and help this work in every way. A beginning has been made with Saint Robert's very excellent "Explanation of the Psalms." Owing to the care and zeal of Father Romuald Galdos this work has been subjected to a new revision, and is most opportune at the present time.

The Editors of our periodicals will not let this happy occasion pass, but will do what in them lies to make known everywhere the singular works of Saint Robert, fittingly to illustrate them, and to apply the principal heads of his doctrine to the present needs of the Church and of civil Society. Let Saint Robert become through us in very deed universal Doctor and Master among the people of God, as the Church would have him be, especially in those points which refer to the Church of Christ and the Roman Pontiff, "in order that through his merits and intercession we may grow in the knowledge of truth, and that the hearts of the erring may return to the unity of the Church."

I commend myself to your most holy Sacrifices.

Your Reverence's Servant in Christ,

WLODOMIRUS LEDÓCHOWSKI,

General of the Society of Jesus.

Rome, October 30, 1931.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

III.

NEWTOWN—LEONARDTOWN

(1668—1874—1916)

By Father Edward I. Devitt, S.J.

Newtown, one of the oldest establishments of the Society in Maryland, was for more than two hundred years an important residence of the Jesuit Fathers, and the centre of missionary activity for all the districts of St. Mary's County that were not dependent on St. Inigoes. Until the transfer of the Residence to the more convenient and central position in Leonardtown, the Fathers of Newtown had charge of the congregations and churches at the county seat, together with St. Joseph's, St. John's, The Sacred Heart and Our Lady's Chapel. The exact date of the erection of these churches has not been ascertained; but, from their origin, they were served from the parent house of Newtown. When Leonardtown became the residence of the Fathers, all of the outlying missions were attached to it—Newtown and the above mentioned churches,—as also the Immaculate Conception at Mechanicsville, and Holy Angels. Since the opening of the new residence at Chaptico, in 1914, the two latter congregations, together with St. Joseph's and the Sacred Heart, have been separated from Leonardtown.

All of the territory embracing the northern and western portions of St. Mary's County depended for spiritual ministrations, during more than two centuries, upon the old residence of Newtown. When the early settlers began to take up grants of land outside of St. Mary's City and its immediate neighborhood, several prominent Catholics settled around St. Clement's Bay and the first Jesuit Priests, Fathers White, Altham, Copley, must have visited them on their missionary excursions; after the forcible abduction of these pioneer Fathers in 1645, it is probable that Father Lawrence Starkie resided in this section; it is certain that Father Francis Fitzherbert was at Newtown, Bushwood and Chaptico in 1658; for in that year charges were lodged against him "for practising of treason and sedition, and giving out rebellious and mutinous speeches." He was summoned to appear before the High Provincial Court, which met at St. Leonard's Creek, October 5, 1658, Governor Fendall presiding. Fendall at this time was preparing his "Rebellion" to overthrow the proprietary authority, and the militia had been ordered to meet; one muster was for the upper part of Patuxent River, another was held at Newtown. Father Fitzherbert, who had been military chaplain in Flanders, addressed the militia on these occasions, and his utterances were alleged to be mutinous. Another charge was his conduct towards Dr. Thomas Gerrard, a Catholic, for failure to bring his wife, a Protestant, and his children to the Catholic church; Mr. Robert Slye, of Bushwood, made a deposition in open court to a conversation that he had had with Father Fitzherbert at his house concerning the difficulty with Dr. Gerrard of St. Clement's Manor. The information being put against him, Father Fitzherbert demurred in law: "neither denying or confessing the matter here objected", he claimed his rights under the "Act concerning Religion", which

guaranteed that no person should be molested for or in respect of his or her religion, or the free exercise thereof. And undoubtedly preaching and teaching is the free exercise of every churchman's religion. "And upon this I crave judgment." The demurrer was allowed, and it was added: "The opinion of the Board is, that it is neither rebellion nor mutiny to utter such words as alleged in the 4th article, if it were proved." This incident shows that Father Fitzherbert was very active in the Newtown district from 1654 to 1661, and also that even at this early period there was a church at Newtown. Baldwin's Calendar of Wills mentions bequests to Father Fitzherbert and to the church of Newtown.

The Newtown Residence, with the Church of St. Francis Xavier adjoining it, is situated on a neck of land bounded by the Potomac River on the South, and by Britton's Bay and St. Clement's Bay on the East and West. The site is charming, with a commanding view of the water on three sides, and with the first landing place of the Maryland Pilgrims in the distance.

This first chapel must have been a modest structure; its location is unknown, and its existence was of short duration; probably, it was seized and closed during the puritan domination. A more commodious church, under the title of St. Ignatius, Patron of Maryland, was provided in 1662; the deed of William Bretton, granting ground for the church and graveyard is worth transcribing:

"April ye 12, 1662. This day came Mr. William Bretton, and desired the ensuing to be recorded, viz:

Ad Perpetuam Rei Memoriam.

"Forasmuch as divers good and zealous Roman Catholic inhabitants of Newtown and St. Clement's Bay have unanimously agreed, amongst themselves, to erect and build a church or chapel whither they may

repair on Sundays, and other holy days appointed and commanded by Holy Church; to serve Almighty God; and hear divine service. And the most convenient place for that purpose, desired and pitched upon by them all, is a certain parcel of the land belonging to William Bretton, gentleman. Now know ye, that I, William Bretton . . . . with the hearty good-liking of my dearly beloved wife, Temperance Bretton; to the greater honor and glory of Almighty God, the Ever-Immaculate Virgin Mary, and all saints; have given, and do hereby freely forever give, to the behoof of the said Roman Catholic inhabitants, and their posterity, or successors, Roman Catholics, so much land, as they shall build the said church or chapel on; . . . . with such other land adjoining to the said church or chapel, convenient likewise for a church-yard, wherein to bury their dead; containing about one acre and a half of ground, situate and lying on" . . . . (Description follows.—The deed is dated the "tenth of November, 1661.") The spot agreed upon by all is a little triangular piece of ground lying between the people's graveyard and the gate on the road. Some old bricks covered with mortar are the only remaining relics of the Chapel of St. Ignatius that was erected on this place.

The Newtown estate, acquired in 1668, has remained in possession of the Society to the present date, having come down by a line of descent through testamentary devise, until the incorporation of the Roman Catholic Clergy of Maryland in 1793; since then, it has formed part of the property held by that Corporation. This estate was not a *Grant* from the Lord Proprietary; Cecil Calvert, long before, had so modified the "Conditions of Plantation", that the Jesuit Fathers were prevented from acquiring the land to which they were justly entitled, and it was with difficulty that St. Inigoes and St. Thomas' were saved from sequestra-

tion. Nor was this property a *gift,* as is sometimes asserted; it was acquired by legitimate *purchase.* It is matter of record that Mr. William Britton and Temperance his wife conveyed the two tracts of land, containing in all 850 acres, and constituting Newtown Manor, to Father Henry Warren, in 1668, the consideration being 40,000 pounds of tobacco. The value of tobacco in colonial times being estimated at forty-four dollars per thousand pounds, the price paid for that part of Britton's Neck purchased by Father Warren was 1760 dollars—a fair price, when we consider the uncultivated state of the Newtown land and the value of money at that period.

The first Catholic school in Maryland was established at Newtown about 1677, and it lasted until its further existence was rendered impossible by penal legislation. Father Ferdinand Poulton, a few years after the settlement of St. Mary's, wrote to the General of the Society about the prospect of founding a college in the infant Colony, and the General answered in 1640: "The hope held out of a college, I am happy to entertain, and when it shall have matured, I will not be backward in extending my approval." The name of Ralph Crouch, who came to Maryland in 1640, is handed down in connection with the Newtown School. He was a schoolmaster, and is characterized as "the right hand and solace" of the Jesuit Missionaries; after years spent in teaching, he became a lay brother of the Society, and died in Europe in 1679. Ralph Crouch and Thomas Matthews, ancestor of Father J. Brent Matthews, now of St. Inigoes, were constituted executors for the estate of Edward Cotton, a wealthy planter, whose will, dated April 4, 1653, contains the first bequest made in behalf of education in Maryland. By one of the provisions of this will, Cotton devises a horse and mare to Father

Starkey—"the stock and all its increase to be preserved, and the profit to be made use of for the use of a School . . . . my desire is, if they shall think convenient, that the School shall be kept at Newtowne." Evidently, the executors must have thought Newtown to be "convenient", as the school was established there.

The Annual Letter of 1681 refers to this school in complimentary terms: "Four years ago, a school for humanities was opened by our Society in the centre of the country, directed by two of the Fathers; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer, who yielded in ability to few Europeans, when competing for the honour of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring regions which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. Two of the Society were sent out to Maryland this year to assist the labourers in that most ample vineyard of our Lord."

The two Fathers mentioned above as "directors" of the school were Michael Foster and Francis Pennington; the "two of the Society sent out this year" were Brother Gregory Turberville, who died in 1684, and Brother John Berboel; the "two boys sent to St. Omer's" were Robert Brooke and a son of Mr. Luke Gardiner, ancestor of Father J. Templeton Gardiner, lately deceased, pastor of Bowie, Prince George County. Robert Brooke was the first native-born Marylander to become a Jesuit Priest, and was subjected to a scurrilous reprimand by Governor Seymour for having said Mass in the chapel at St. Mary's City in 1704; he died at Newtown, in 1714. Mr. Thomas Hothersall, the sole Jesuit Scholastic in colonial Maryland, taught "humanities" and grammar at Newtown from his arrival in 1683, until his death in 1698.

It must have been about this time that the school at Newtown was closed. In 1704, a law was passed which provided that,—"if any persons professing to be of the Church of Rome should keep school or take upon themselves the education, government or boarding of youth, at any place in the Province, upon conviction such offenders should be transported to England to undergo the penalties provided there by Statutes 11 and 13, William III., for the further prevention and growth of Popery."

This drastic legislation, and the intolerant spirit of the time effectually prevented the foundation of any permanent Catholic collegiate or academic establishment in Maryland during the remainder of the colonial period; it was half a century after the enactment of this law, that the Jesuit Fathers, always solicitous for the education of youth, were able to conduct a school at Bohemia, in Cecil County, for a short time, and by stealth. John Carroll attended this school; as was the case with so many Maryland Catholic boys, he was obliged to go abroad for the completion of his studies; and, shortly after his return to America, under brighter auspices for educational freedom than those which marked his early years, he formed and carried into execution the plans which resulted in the foundation of Georgetown College.

"In obedience to an order of his Excellency the Governor, and Council, dated the 16th of August, 1697, commanding the several Sheriffs of this Province to return a list of what Romish Priests and Lay Brothers are resident in their respective Countys, and what Churches, Chapels or places of worship they have, what manner of buildings they are, and in what places situate"—the Sheriff of St. Mary's reported:

"List of Romish Priests, etc., Mr. John Hall, Mr. Nicholas Gewlick:

1 Brick Chapel at St. Mary's; One Lay Brother at St. Inigoes.

1 Wooden Chapel at Mr. Gewlick's Plantation.
1 Wooden Chapel at Clement's Town.
1 Wooden Chapel beyond Patuxent Road, near Mr. Hayward's."

This inquisition, instituted by Governor Nicholson, was a preliminary step to the oppressive legislation under Governors Seymour and Hart, "to prevent the growth of Popery." Hart, nephew of the Protestant Archbishop of Tuam, naturally could not understand that a Catholic should possess rights which an Irish Protestant was bound to respect,—especially rights to property. The landed estates of Catholics were an object of special interest to him. After violent attacks upon the civil rights of Catholic laymen, and the personal liberty of the Priests, he essayed in 1717, to relieve the Jesuits of their property, and as he himself reported, he did subject Charles Carroll, Esq., of the City of Annapolis, to an interrogatory. His ninth question was about the Jesuits. "9. Do you know of any lands or summes of mony that are applyed to superstitious uses in this province (viz.) for the maintenance of any Popish bishops, priests, Jesuits, or any other regular Order of the Romish Church, or of any seminaries that are for the education of youth in the Romish persuasion?" To this Carroll replied: "9. Answereth, that he doth not know of any lands or summes of mony that are applied to superstitious uses in this province. But believes that some priests in this province are possessed of some tracts or parcells of land, taken up by themselves in their natural capacities under the common Conditions of Plantation, and pursuant thereto, or by those under whom for valuable considerations they derive. And verily believes that the yearly value of them is so inconsiderable as hardly to afford a bare subsistance for those who are possessed of them; much less to make any fund for education of youth in any Popish seminaries."

The impending danger of confiscation explains the action of Father William Hunter in regard to Newtown; as was done by other superiors in troublous times, he took measures in this year 1717 to preserve the property, by deeding to Thomas Jameson, Sen., of Charles County "all and every the goods, Church stuff, plate, household stuff, negros, horses, mares, neat cattle, hoggs, sheep, husbandry implements, tobacco, corn and all other grain, and all other things whatsoever, now on or belonging to Dwelling Plantation of Britton's Neck."

This transfer of the Newtown property was a confidential trust; for Father Hunter, who died at St. Thomas' August 16, 1723, by his last Will and Testament bequeathed Newtown, with all the rest of his lands, to Father George Thorold, his successor as Superior.

Apprehensions as to the future of Newtown still existed, as is manifest from one of the provisions in the Will of Mr. Henry Spinke, date January 6, 1718-1719: "To Society, last assistant living at Clem. Town, 500 lbs. tobacco; should there be liberty to rebuild St. Ignatius Chappell, 1,000 lbs. toward the work; otherwise, 200 lbs. tobacco for pailing a graveyard for own family."

Father Joseph Mosley, whose letters to his sister in England constitute the fullest printed record of missionary life in Maryland, during the latter half of the eighteenth century, wrote under date of September 8, 1758, from Newtown: "I arrived safe and sound in Maryland on the 19th of June, after a long and tedious voyage of ten weeks. I find here business enough on my hands in my Way of Trade. I've care of about fifteen hundred souls." In this first letter, and in others that follow, he describes the climate, the curiosities of birds, beasts and fishes, the manner of living; especially does he dilate on the long rides. He says: "I

am here as content as a King, and never shall desire a change, if I can keep my health and be of service; I allow our fatigues are very great, our journeys very long, our rides constant and extensive. We have many to attend, and few to attend them. I often ride about 300 miles a week, and never a week but I ride 150 or 200; and in our way of living, we ride almost as much by night as by day, in all weathers, in heat, cold, rain, frost and snow." In 1764, he was transferred to the Eastern Shore, where he founded the Mission of St. Joseph, Talbot County, and died there, June 3, 1787.

Father James Walton was at Newtown during the period of American Revolution. His *Diary,* which has been preserved, contains a register of Marriages and Baptisms, Marriages, from 1769 to 1780; Baptisms, from 1766 to 1775. The list fills 53 pages, averaging 15 to 17 entries to a page; there is another list—48 pages of Baptisms, from 1775 to 1793—some of the latter entries are for St. Inigoes, to which Father Walton had been transferred in 1784. Besides the Registers just mentioned, the Diary contains *Nomina Mortuorum—Albi—Nigri*—a long list of those whom he assisted in their last moments, from 1769 to 1781. Donations to Newtown Chapel, beginning December 11, 1772; in 1774, Donations to St. Aloysius' Chapel, to St. Joseph's, and Lady's Chapel. Some of the contributions, but not many, amounted to three pounds. Collections were made to complete the choir and the galleries of St. Aloysius' chapel outside of Leonardtown. Two observations may be made here; first, the appeals to the people for the payment of church expenses and improvements; previous to the suppression of the Society the burden for the support of religion had been borne by the Jesuit Missionaries; secondly, the change effected by the American Revolution; the incubus of the Established Church being removed, Catholics were free to practice their religion openly, and to provide churches for *public* worship.

The *Diary* also records the names of persons in the congregations of St. Aloysius' and of Our Lady's Chapel, who were members of the Sodality of the Sacred Heart of Jesus, or of the Perpetual Adoration of the Blessed Sacrament, 24 for the former, and 55 for the latter; the existence of such pious associations at so early a date is of historic interest, and speaks well for the piety of the people. The Diary of Father Walton, containing his private records of ministrations and labors, would be valuable to the genealogist and historian of St. Mary's County, as its records of Baptisms and Marriages antedate by half a century the parochial Registers existing at Leonardtown, which were begun by Father Leonard Edelen in 1819. Another evidence of the changed conditions in regard to religion is furnished by a list headed "Received into ye Rom. Cath. Church." A few years before, such a catalogue would have been too compromising, too dangerous, as it could have been adduced before the courts to prove that the writer was guilty of the heinous misdemeanor of reconciling a Protestant. Father James Beadnall, who was living at Newtown at this time, had been indicted for this very offence, about ten years earlier; he was placed under heavy bonds to appear in court and answer to the charge; he was acquitted through lack of proof. Had he recorded the transaction, as Father Walton did, his conviction could have been secured, and the legal penalty inflicted.

Father John Lewis, living at Newtown in 1773, was Superior of the Maryland Mission, and Bishop Challoner, Vicar Apostolic of the London District, notified him of the decree of suppression of the Society of Jesus. Father Lewis continued to govern the American Mission for the English Bishop during the seven years of the Revolutionary struggle—there were about twenty Fathers in Maryland and Pennsylvania. After

the termination of the War for Independence, Father Lewis was unanimously chosen Superior at a meeting of the Clergy of the Southern District of Maryland held at Newtown, September 23, 1783. Other councils were held there in 1798, 1801 and 1802; they were attended by members of the Corporation of the Clergy, and they were principally occupied with the determination of questions concerning business matters and management of property.

In 1765, according to the report of Father George Hunter, there were three Missionaries stationed at Newtown; there were twenty-nine negroes belonging to the plantation, of whom fifteen were workers, three in the house, and twelve in the fields, the rest being children and aged people; the annual income was £88.

A list of the priests who lived at Newtown in colonial days would include the names of nearly all the Jesuit missionaries, who labored in Maryland during that period. Sometimes the Superior of the entire Mission resided at Newtown; the succession of local Superiors, from the appointment of Father Robert Molyneux in 1797, is appended to this account. Father Molyneux was held in the highest esteem by Bishop Carroll, who wished to have him as his Coadjutor; he was the second Rector of Georgetown College (1793-1796), and coming to Newtown, he held the office of Superior until 1805; in that year, he was notified of his appointment as first Superior of the re-established Society of Jesus in America, and transferred his residence to Georgetown, where he died, December 8, 1808.

Father Ignatius Baker Brooke, member of a prominent Maryland family, succeeded Father Molyneux at Newtown; he had been a scholastic of the Society at Liege, and returned to America immediately after the Suppression in 1773; he waited until 1801 for ordination, and attended the meeting at St. Thomas' where his name appears amongst those who petitioned

for readmission to the Society—but there is no evidence that he re-entered. Father John Bolton renewed his profession at Newtown, October 10, 1805, where Father Brooke had been since August acting as agent for the management of the property; his accounts are kept in pounds, shillings and pence currency, as was still the custom, but he reduces them to dollars and cents. The salaries of the clergy are entered in this account book at £30 per annum. Father Leonard Edelen continues the records of this book from June, 1811. For some years, there were several clergymen, not members of the Society, who served the Mission; the registers and account books furnish the names of Rev. Mr. Byrne, 1809-1810; Rev. Mr. O'Connor, who "entered the Mission, September 29, 1810"; Rev. Mr. Carroll "commenced the Mission February 28, 1816." Rev. John Franklin, John Fitzpatrick, Peter De Vos, and Thomas Monelly were assistants at Newtown. Father Monelly was the last secular priest attached to the Mission; he attended the Congregations of St. Joseph's, St. John's and St. Aloysius', and died at St. Joseph's, Talbot County, September 7, 1839.

Newtown, as has been noted, was for a time, the seat of a classical academy; it has been asserted, without proof, that a Novitiate of the Mission or Province of Maryland existed there. There was no House of Novices in Colonial times after the restoration of the Society, there was question of selecting a more suitable permanent home for the novices than Georgetown College, and Newtown was thought of; but, the committee appointed to examine its eligibility gave an adverse decision.

The Parochial Register of Newtown was begun by Father Leonard Edelen in 1819; previous to that date, there were some private records that have been preserved, of Fathers Mosley and Walton. The oldest existing official Register is a folio, loosely bound, and covered with a rough blue paper. The heading of the

first page inside is "A Register of Marriages, Newtown, St. Mary's County, beginning with the year 1819."

In this Collumme are the names of the married and that of the priest.	In this are the places of their residence.	In this will be seen the witnesses.	In this the date.
Ignatius Heard Eleanor Herbert By Leonard Edelen Priest of N. Town.	S. Heart Congn. New Town Congn.	William Williams S. Heart Cong. Thomas Van Riswick N. T. Cong.	1819 Feb. 2.
Black. Jarret—Free Maria Slave of Mr Railly. Leod. Edelen	Near the Factory In New Town Cong.	Samuel Galliway Lidy Galliway (Living with Peter Mugg)	1819 Feb. 7.
Coulloured Samuel to Sarah— By Leon. Edelen, Pastor &c	Both the Property of Mr. Lewis Booth. New Town Congn.	Francis and Susanna both Coul'd & Property of the same man.	1819 Feb. 9

This method of registering by "collummes" was found inconvenient; and on the second page the record is spread across the page. All the Marriage entries are by Father Edelen, until June 5, 1823. The same book has a Register of Burials, and Baptisms, beginning with 1819.

This first Marriage Register closes May, 1835. Some curiosities connecting the customs of slavery times are preserved in the book by such *Notes* as these: "The bearer has privilege to marry my woman Mary. July 29th, 1832. Wm. I. Edelen." "We give Joseph and Mary the privilege of being married by any of the Rev'd Gentlemen of Newtown. April 21st, 1835. Edward Gough. Wm. Woodward." A second Register of Baptisms, Marriages and Burials was begun by Father Robert D. Woodley in 1839, and continued until 1844; the entries are by Fathers Woodley and Enders.

The church of St. Francis Xavier at Newtown is not only the oldest in origin of all the Catholic churches in that section of St. Mary's County, but it also outdates in existence all of the present churches, which were erected later, and some of them quite recently. It is said to have been rebuilt by Father James Ashby,

who died in 1767; frequently repaired and restored, it still remains an humble frame edifice, with its sacristy, square bell tower and cross; the bell bears the inscription: "1691. S. T. Joannes Ardren." Shea (History, II, 529) gives an illustration corresponding with this description. The pulpit of the Church and a partial view of the interior, as it appeared previous to 1790, are shown in a picture of Father Ignatius Matthews, a sketch in India ink by a young local artist, Ethelbert Cecil; Father Matthews is depicted in the act of delivering a sermon to his Newtown congregation.

Leonardtown, formerly called Seymour town, was incorporated in 1708; reincorporated in 1728, 1730 and 1737. A congregation and some place of assembling for worship must have existed there from an early date; but, the Church of St. Aloysius was built in or about the year 1767. Father James Walton took charge of the congregation in 1766; Father Beadnell, his predecessor, had begun to build upon land presented by Mrs. Ann Thompson, and the Diary of Father Walton gives the names of the contributors, with the amounts subscribed. This first church of St. Aloysius stood not far from the entrance to the old graveyard about two miles north of Leonardtown. The original church lot consisted of two and a half acres, for which Father John Lewis received the deed in 1772; another lot was added in 1807, and was used as the graveyard for colored people. The old St. Aloysius' church was small, being only twenty-three feet in length. The present church in Leonardtown, together with the parochial residence adjoining it, was erected after the withdrawal of the Fathers from Newtown, in the time of Father Enders.

(To be continued)

THE DISORDERS AT MADRID

(*Author's note*: The following account is taken from the narrative of Brother Sanchez Oliva, a witness and participant in the events, described at the time in the public press.)

THE BURNING OF THE PROFESSED HOUSE

On the night of Sunday, May 10th, we began to fear an immediate assault. We retired with some foreboding on account of the events that had occurred during the day and which continued far into the night. From some groups that had gathered in the Puerta del Sol we heard of threats to burn the Church de la Flor.

A friend who heard these threats came at once to our house, and at about half-past twelve rang the bell. The porter, who had already gone to bed, immediately arose to let him in; our friend communicated to him and to Father Minister, who had heard the knocking, the alarming news. At once Father Minister notified our Rector, that he might make any necessary decision. It was determined that we should be prepared for a quick departure. Father Minister aroused all of us, and we dressed in civilian clothes. Dividing ourselves into groups we took different positions in the most strategic places of the house and church, in order to warn the others at the first sign of disturbance.

After some time of waiting, twenty mounted policemen began to arrive, and took their station at the point where Calle Isabel la Catolica enters the Gran Via. With this protection and with no least sign of a disturbance, we thought that the mobs had dispersed, and so we determined to profit by the hours still left for sleep. For greater assurance, however, Father

Rector told Brother Salán and Ramón Vilela, the doorman, to go quietly out through the most frequented streets to see what was going on. They came back shortly before three o'clock with the good news that the crowds which had been in the Puerta del Sol when they had gone out, had dispersed by the time they returned through the same plaza. And so, quietly and without the least suspicion of the scenes that we were going to witness on the following day, we retired to rest, confident that through the protection of Our Lord and of His Blessed Mother, we would be delivered from the hands of His enemies.

At daybreak the Church was opened at the usual hour. We went about our duties inside and outside the house in the usual way. Father Laría went out on his priestly rounds and then could no more return.

At ten o'clock the same gentleman who had given us warning the night before, came to give us an account of the revolutionary movement that was being launched, and of its plans.

Shortly after this mobs began to throng at the gates of the church stoning the windows and heaping up material for a fire.

The faithful who were attending Mass (it was Sunday) heard the noise of the stones shortly after the priest had finished the Elevation. One of those present, Don Julio Martín, a colonel in the Medical Reserve Corps, has related to some reporters, among them to the newspaper "La Nación", what happened inside the church during those stirring moments:

"On hearing the noise of the stones, the faithful began to feel a strange restlessness. Then the sexton entered and announced in a loud voice: 'It is only some boys throwing stones!' From the choir loft, a lay brother shouted at almost the same time: 'Close the church!'

"After the doors were shut, the sexton returned to say: 'They are forcing the doors.'

"The alarm became general. Some ladies left, frightened; another group tried to take refuge at the altar; but the greater part quietly waited for the end of Mass."

It was difficult to persuade some to leave the church, but finally all left through the door of the rectory.

Quick, final orders were given to Ours that as soon as they were ready to go out, they should gather and pass through to the adjoining house, and to the basements of the Apostolate of the Press, since the doors of the church had already caught fire. One of the priests was still able to go out through the rectory. Brother Durán was so confident and tranquil, that on receiving orders to leave, he answered in surprise: "What, didn't I just set up the refectory?"

By this time the Blessed Sacrament had been removed from the Domestic Chapel as well as from the Church, and the Hosts, which could not be consumed, we took with us in all possible reverence. Outside of the house, in the basements adjoining, consumed them, thinking that they were, perhaps, our Viaticum. Here occurred a most edifying example of heroic devotion to the Blessed Sacrament. Father Antonio Guadalupe Hernández, who had charge of removing the Ciborium from the domestic chapel, unable to find the key of the tabernacle or a way to open it, and thinking that all of Ours were already gone, rather than abandon Our Lord fell on his knees in prayer before the Altar, ready to die there close to Him. Thus he remained for some minutes until Brother Balacios, who had gathered the ciboria of the church, arrived with the key of the tabernacle.

Shouts, hisses, and some shots were heard in the street. According to the account of an eye witness, a squad of policemen dispersed the incendiaries. But

soon afterwards one of the Guardias Civicos arrived and handed the commander of the squad a paper to read. Immediately the police sheathed their sabres, and withdrew to watch the fire. The firemen were received with applause when they announced that they came only to keep the fire from spreading to the neighboring houses.

Meantime Ours kept waiting expectantly for the police to disperse the crowd, which according to our information, packed the streets of Isabel la Católica and San Bernardo. Protection had previously been assured us, when we had asked for it. The few who still wore their cassocks changed into civilian clothes; one of the Fathers, however, kept on his habit.

We waited and waited for a chance to leave, and had to flee from place to place from the fire which surrounded us. Only two were able to leave without trouble. The rest kept telephoning for the help which did not arrive, and commending themselves to Our Lord and to Our Blessed Lady. From some phrases which were heard there were not lacking some who offered up their lives in reparation, and also for the salvation of those poor passion-blinded men.

The fire increased, and the frightened neighbors ran to throw buckets of water on the blaze; above our heads we heard the crackling of the flames. Fearing we might be asphyxiated or buried under the ruins, some of us went again to look for an exit or at least for a place less liable to collapse.

Outside, meanwhile, the onlookers milled about in awe at the unusual spectacle. When the danger was at its height, a dozen guards arrived from their barracks with a non-commissioned officer in charge; and to disperse the mob they had to fire several times into the air. The people received this manifestation of force menacingly, but began to depart, although their dispersal did no good. In fact, some minutes later the

rioters had recovered their places and had piled up wood soaked with gasoline to build three big fires outside. Neither the forces of the Guardia Civil which arrived exactly at this moment nor the equipment of the Fire Department which came a little later, could extinguish the fires or check the constantly increasing restlessness of the people. Both of these forces remained quiet and inactive before the hisses and the protests of the public. The crowd applauded and shouted when they saw the first column of smoke pour from the windows above the doors at the left. And the cries rang louder when one of the church doors fell in and they saw the interior of the church ablaze. The red flames gave to the sacred edifice a sinister apsect of tragedy. But the firemen remained inactive.

While the flames were leaping up, the looting of the residence took place. Several men soon made their appearance on the balconies which overlooked the Gran Via, having entered by Calle Isabel la Católica, after breaking through the police cordon. The looters threw into the street all kinds of objects: cassocks, books, mattresses. And so the mobs became complete masters of the situation. In the face of this triumph the Guardia Civil and the firemen withdrew. Only one picket of guards remained in formation at the corner of Calle San Bernardo.

It was noon when the main door of the church fell, and the flames began to engulf the entire edifice. Upon seeing how the fire was spreading, an important merchant of Calle San Bernardo began to fear that the fire would reach the neighboring buildings, and in indignation hastened to the Office Government to protest vigorously against this neglect on the part of the authorities. They promised him police aid and the help of the firemen. And, sure enough, when he returned to his house, which he could not enter on account of the vast crowd, he found the firemen arriving. The public again tried to hinder them, but when they

shouted their intention merely of stopping the spread of the fire to the neighboring houses, the mob opened up a way for them and shouted its approval.

We who were in the cellars passed those four anxious hours expecting death and preparing ourselves to meet it, all the while fearing that the crowds, as soon as they discovered the passage to the cellars, would enter and kill us. About three o'clock we heard shouts and shrieks as if people were approaching.

We heard the assailants descending by the same passage and stairway we had used to come to the cellars of the neighboring houses. We heard them shout; "Gasoline!—Here they are!" But on seeing us so near they stopped, surprised and disconcerted; although armed with clubs, they did nothing to us. "Can we get out through here?" they asked. They did not cease glaring at us with menace mingled with surprise; and one of them shouted quickly: "Get out of here before it collapses. Get out quickly," and they showed us the way to escape. Many even offered us a helping hand, since we had to leap through the opening of a window. The opening led out to the lot which extended to Calle San Bernardo; the space was empty and the gate open, but through the whole width of the street was a compact mass of people. We could not pass through there!

The first to go out was Father Panizo. His manner was most calm, and although they wished to remove his hat to see his tonsure, he would not allow himself to be handled in this way, and said: "I am a Peruvian; my consul will hear of this." I do not know why this mob, without respect for anything or anybody, let him go unmolested.

Following him came Father Rector, Father Minister, Father Diez, Father Alarcon, Brother Palacios, Brother Oliva, and the helpers of the porter and the cook.

Only Brother Palacios and Ramón Vilela escaped unnoticed, and thus without mishandling, into the crowd.

Mateo, a workman, who was with us in the basement, took Father Rector by the arm as he came out, and remained near him most faithfully until he had placed him in safety. The crowd continued to follow and mistreat Father Rector. Defended by some, however, he succeeded in finding refuge in a doorway, but the owners refused him admittance for fear of trouble. He went to another house, the mob all the while at his heels, and ascended one flight, but met the same refusal. To free himself from the rabble, he ran up the stairway, but since everywhere he was refused admittance, he had to leave by the attic.

The Rector and his companion, after crawling along on hands and knees over roofs, found themselves in a roof garden and descended the stairs leading to a restaurant on the ground floor. There the owner showed them all attention and offered them refreshments; but a murmur against the Father arose from the people there; the owner, however, took his part and saved him.

One group surrounded Father Minister, Father Sarras, took off his hat, gave him a blow on his tonsure, trampled on his hat, put it on him again, and almost dragging him, pushed him along to the Emergency Clinic in Calle Navas de Tolosa. While taking him there, some said: "We ought to kill him!" but others: "No . . . to the hospital." Some one asked him: "Well, are you a friar?" "Yes", the Priest answered him. "I am a friar," and they struck him in the left eye until it bled. "We ought to search him," said others; but by the Providence of God, they thrust their hand into the coat pocket which was empty, since in the other he carried some keys to the false doors which had been of service to us. These keys, had they been found, would have caused excitement and prolonged

the search. Ramón Vilela followed Father Sauras to the Emergency Hospital, passing unperceived as we have related, but when the Father had entered, the door was closed and Ramón was not allowed to come in, in spite of his request. In the hospital the doctors as well as the police, to whom the Father was turned over as soon as he had been treated, showed him every kindness. They asked him where he wanted to go, and whether he had any means to send for his friends. After these courtesies, they asked him if he had had dinner, and as he answered no, but that he would attend to that later, they brought him a plate of soup and some eggs, which he took with gratitude. They also advised him not to leave early, but to wait for dark. And so, at nightfall, accompanied by his two brothers in their car, he went about eight o'clock to the house which his brothers own on the Chamartin Road.

A group of incendiaries surrounded Father Diez; they struck him, took off his hat, and injured him about the face and head. One blow caused his nose to bleed; another knocked off his glasses. Some of those who were protecting us, recovered the glasses and the hat, and took the priest to one of the Guardia Civil who was on the sidewalk of Calle San Bernardo, pretending that they had arrested him. The Civil Guardsman saved him, taking him into a doorway, and releasing him after the mob had dispersed.

Father Alarcon had no trouble when he went out at first, but some revolutionists, whom he passed, dashed for his pockets, saying: "Here is a friar! Let's see if he has a tonsure." "The tonsure which I have is natural," answered the Father, taking off his hat. At last they released him, with no harm done him other than the tearing of his coat pockets.

Brother Sanchez Oliva, who was dressed in a barber's coat, went to the left, when he came out, fleeing from the crowd; but some of the mob dashed for him

with big clubs, shouting: "This for the friar!"—mistreating and menacing him at the same time. Three or four held on to him by his lapels, sleeves, and pockets, but he attempted to throw them off, insisting that he was not a friar. But he freed himself from that group only to fall into the hands of some others, and the same thing was repeated by them; again they caught him, took off his beret, doubtless to see if he had a tonsure, and let him go with the pocket of his blouse torn. But they did nothing else, except to insult him and to lift their big clubs in a threat of death. With the aid of some friends he managed to get away from these rioters, and to mingle quietly with the crowds which had invaded the Gran Via and Calle San Bernardo, not without hearing, however, the previous menaces: "This for that fellow who is a friar," etc. He proceeded along the Gran Via and in order not to appear to be fleeing he halted for a moment to view the sad sight of the fire consuming the church and the house, both of which presented a desolate picture. The church was without doors, and all the interior looked like a white-hot furnace. Through some windows of the house there leaped great tongues of flame; through others, completely destroyed, he saw the interior glowing like the church. He walked on without knowing what street he was passing through, and reached the house of the brothers of Father Sauras in Chamartin, his destination.

The mob also mistreated Brother Cook's helper, Leandro Ustea, a Basque, who spoke Spanish badly and who had gone out dressed in black. They injured his arm especially.

One group of Ours stayed in the basement; among them Fathers Frías, Peiró, Ricardo Cuadrado, and Brothers Loinaz, Durán, Peña, Salán, Noguera. One of them relates what happened until they reached safety:

"A priest gave absolution to all; we made an act of contrition, fell on our knees in a circle, and awaited the arrival of those who we thought would be our assassins. In this posture the mob came shouting upon us, with clubs in their hands. On seeing us, the leader, with an emotion which he could not conceal, blessed himself; the heavy club which he carried in his hand fell to the floor (or was thrown down, we cannot now verify this detail) and addressing himself to the mob over which he appeared to exercise great influence, cried out: 'Everybody back, let no one touch these men.' The group began to show some resistance to the order, but the leader repeated his command, and all obeyed.

"We still remained alone, in the same posture; that is, on our knees, awaiting the probable coming of another group less restrained. We all saw death hovering over us there, unless God continued to protect us as he had done so miraculously up to the present. A few minutes later through the entrance that faced Calle San Bernardo some of the Guardia Civil and of the Guardia Civica, came in and offered to protect our departure. They arranged that an automobile of their department should come to the door of our house and in a few minutes we filled it, God alone knows in what fear.

"Even after we had entered the car, with the guards protecting us, the crowds continued to follow shouting. With some trouble, for the rioters hampered the movements of the car as much as they could, we at last reached the Plaza of San Domingo, and thence at a regular pace we were conducted for greater security to the Barracks of the Belles Artes in the Hippodrome. Here we passed the evening, very quietly indeed (the guards showing how impressed they were by our calmness), but all the time we wondered where we would spend the night, and how we would live, since

in spite of our innocence, our house had been destroyed and we had been cast out into the street."

After the departure of the Fathers the rioters continued their destructive work. Some of them sacrilegiously dressed themselves in stoles and chasubles. One fiend went so far as to thrust his dagger through the very heart of a large image of the Sacred Heart. All that evening the flames continued their destructive work. The vault and cupola of the church collapsed with a great crash. Only the outside walls and the wall of the facade with the cross that crowns it stood intact. Inside all had been reduced to ashes.

AFTER THE FIRE

The Professed House and the church continued smoldering for two or three days until everything was completely destroyed, and only the most important walls remained. Before this, a few of the more precious treasures had been carried to safety, such as the monstrances, the documents and securities deposited in the treasury, and the archives. The archives of the Province had been saved because they had been removed the preceding year to the house at Aranjuez.

The loss that we felt most in the church was that of the many precious relics which were venerated there. The urn of silver which contained the remains of St. Francis Borgia, was melted by the fire, and in the place where it had been, remained only a few ashes which have been gathered as a probable relic of what the urn once contained. The whole altar was an immense reliquary which had been erected a few years ago by Father José María Valera.

The main reliquary alone had more than three hundred and eighty distinct relics, although some were of the same saint. Not contained in this reliquary, but hanging from the walls of the chapel, were an autographed letter of St. Francis Borgia and a document, signed

by the hand of the same Saint, appointing a Rector. There were also two small frames, each one with eighteen relics; one frame containing the relics of the founders of the Visitation Order, and the other those of different saints together with a small Lignum Crucis. Finally, on the Gospel side, were the relics, fifteen in number, which came from the Dukes of Pastrana. There were five other relics in the domestic chapel, and outside the chapel in a chest, more than four hundred and fifty.

All in all, therefore, the sacred relics amounted to one thousand, almost all of them relics of well-known saints. As to their value, some were very precious, such as the four distinct relics of the Lignum Crucis. The most notable of these was a centimeter in width and seven centimeters in length. It seems to have been formed by putting together various pieces. It had the form of a cross of Caravaca, and was attached to a plaque of silver plate, on which was a pious inscription in nine Greek verses.

Besides the different relics of great antiquity and value such as the instruments of the Passion, of the Holy Sepulchre, the Manger, etc., each of the saints of the Society had more than one; and some, such as St. Francis Borgia, as many as nine. There were also relics of the Blesseds Faber, Brito, Bobola and Spinola. The relics of numberless other saints, both ancient and modern, were of various sizes; for example, an entire thigh bone of St. Leocadia and another of St. Lucian; two pieces, quite large, of the thigh bone of the boy St. Pastor, and another of his companion, St. Justus, and seven whole skulls of well-known ancient saints, besides two others, also entire, of saints whose names are not recorded.

There were also preserved here a Breviary which was used by St. Francis Borgia, a spiritual book belonging to St. Francis Xavier, and various autographed letters, one of St. Francis Jerome, two of

St. Francis Borgia, and, most celebrated of all, the Letter of our Holy Father on Obedience. It was the same copy sent to Portugal by our Holy Father. The first two pages were missing, and the writing is neither that of St. Ignatius nor of Father Polanco, except for the words: "Yours in the Lord, Ignatius" which certainly belonged to the Saint. The original picture by Sanchez Coello, painted under the direction of Father Ribadeneira, and taken from the death mask of our Holy Father, was also destroyed, together with the death mask which was in the altar of the relics. The remains of Father Lainez, translated in 1913, from the Cathedral to our Professed House, were added to the list of our sad losses.

THE LIBRARY

The following is the account by Father Pérez Goyena of the splendid library of the Professed House of Madrid, one of the best in the capital of Spain, and in some respects superior to all those of Madrid:

"Different Fathers of great learning had enriched it with books of unquestioned value. The following men contributed to its establishment: Father Zarandona, Chronicler of the 'Expulsion of the Jesuits by Charles III'; Fathers La Torre, Cabré, and Mir, editors of 'Letters of St. Ignatius'; the founders of the 'Monumenta Historica Societatis Jesu', Fathers Vélez and Rodeles; and Father Fita, who was for a long time in charge of the library. They succeeded in gathering a collection of more than eighty thousand volumes, whose value would far exceed a million pesetas. To such a copious literary fount a host of foreign and native writers came to drink deeply. Through it had passed Fathers Ehrle (Cardinal of the Holy Roman Church), Baumgarten, Braunsberge, De Scorraill, Le Bachelet, Rivière. How many times have I noticed in the rooms of Father Coloma, the books

which he had drawn from this treasury to fashion his 'Fray Francisco'!

"Merely read the superb work 'Anónimos y Seudónimos' of Father José Eugenio de Uriarte, the best of its kind in Spain, and observe how very often he refers to the library of our Residence in Isabel la Católica. Father Astráin, too, gave the library prominent mention in his 'Historia de la Compañia de la Asistencia de España'; and the editors of the 'Monumenta', on being transferred to Rome, returned to it a treasury of precious volumes which had been lent them for their work.

"The library was divided according to subject matter, and the shelves referring to Latin, Greek, French, English, and especially, Spanish Literature were widely known for the richness of the works they held. Among the collections we can not but mention the Latin and Greek Fathers of Migne, the Bolandists, great and small, the 'Councils' of Labbé, the 'Bullarium Romanum' and 'Annals' of Baronius and Pagi.

"In the matters of books on the Society in Spain, and on Spanish Jesuits, the library had no peer in the whole Peninsula, nor outside of it. You could find here the first editions of 'Varones ilustres' of Nieremberg, Andrade, and Casani, inexhaustible sources of historical information—as García Pérez has said; the 'Cronohistoria de la Provincia jesuítica de Toledo', by Father Bartolomé de Alcázar; a series of Lives of St. Ignatius of Loyola; another valuable, though smaller set, of St. Francis Xavier and St. Francis Borgia; letters of these saints; an account of the festivities celebrated at their canonization; the curious work 'La Juventud triunfante', in which are related the festivities which were held at Salamanca, when Aloysius Gonzaga and Stanislaus Kostka were raised to the altar; histories of the Missions of Mexico, by Father Pérez Ribas; those of China and Japan, by Father

Guzmán; of Paraguay, by Lozana; of New Granada, by Casani; of Chile, by Enrich; of Cuba, by Chantre Herrera; of the Philippines, by Pedro Chirino; the 'Histoire du Paraguay', by Charlevoix; the first printing of the "Conquista espiritual', by Ruiz Montoya, a most sought-for book, (valued in one of the recent catalogues at 1,000 pesetas); various editions of the 'Orinoco ilustrada' of Gumilla; 'Constituciones e Historia del Seminario de Nobles de Madrid', a very rare book; the Relations of the Fathers of the Philippines; those of Poyanne, and WOODSTOCK LETTERS.

"Part of this bibliographical collection consisted of the 'Opera Omnia' of St. Francis Borgia, Ribadeneyra, La Puente, Rodríguez and Nieremberg, whose 'Historia Natural', contains very rare wood cuts. Here also were the works of Mariana including various and much used editions of the book entitled 'Enfermedades de los Jesuitas', a copy of his 'Opúsculos', carefully expurgated, and from which the treatise on 'Money Changing' was completely excised; also the works of the Cardinals, Francisco de Toledo, and Juan de Lugo; the works of Suárez, Vásquez, and Valencia, and two editions of that famous author of Navarre, Martínez de Ripalda.

"There were besides, many works which the Jesuits wrote when exiled to Italy, works which are very rare in Spain. The 'Theologia Scholastica Dogmatica' of Father Gener was there, as well as his 'Schola Vindicata' in which the author proposes a plan of theological studies very highly praised by Menéndez y Pelayo; the works of St. Isidore, edited and eruditely annotated by Arevalo; the ten books of 'Instituciones teológicas' of the Mexican litterateur Francisco Xavier Alegre; the 'Saggio Critico teologico', of Abate Francesco Gustá; the 'Idea dell' Universo' and 'Historia de la vida del Hombre' by the father of comparative philology, Hervas y Panduro; the 'Dissertatio de Opinione Probabili', by Father Segovia; the

volumes on 'De Viris Illustribus in Castella Veteri,' by Father Navarrete; 'Gloria Posthuma', by Caballero; the 'Operete' of Very Rev. Father Emmanuele Mariano d'Iturriaga, and the beautiful poem 'De Deo Deoque homine heroica' of Father Diego José Abad.

"It is clear that this splendid library treasured, as no other in Spain, a rich collection of works concerning the general history of the Society of Jesus. It is sufficient to mention the 'Anales históricos' of Sacchini, Jouvancy, Cordara, Bartoli; the bibliographies of Ribadeneyra, Alegambe, Sotwel, Diosdado Caballero, Backer, as well as the monumental works of Somervogel and Uriarte and the 'Moniteur bibliographique de la Campagnie de Jesus'; the twelve volumes of the 'Menologe de la Compagnie de Jesus', by Father Esteban de Guilhermy; the 'Annus dierum memorabilium Societatis Jesu', of Juan Nadasi; the 'Menologio di Pie Memorie d'alcuni Religiosi della Compagnie di Jesu', by Father Patrignani; the 'Documents inedites concernent la Compagnie de Jesus', of Augusto Carayon; the 'Fasti Societatis Jesu' and the 'Cartas edificantes y curiosas' sent from the foreign missions and translated by Father Diego Davin, S.J.

"The section on Spanish history requires special mention. Besides various ancient chronicles were found there different editions of Mariana, among them the first one to be published in Latin; the 'Anales de la Corona de Aragón', by Zurita; the first edition of the annals of Navarre by Moret-Alesón; its 'Compendio', by Father Elizondo; the 'Historia de Navarra', by Góngora (Sada); 'Advertencias a la Historia de Juan de Mariana', by Mantuanon and also by the Marqués de Mondéjar, the 'Historia crítica' of Masdeu; the histories of Charles V., by Sandoval; of Philip II., by Cabrera; of Philip V., by the Marqués of San Felipe; the 'Antiqüedades de Cantabria', by Henao; the 'Historia Eclesiástica de España', by Padilla; the

'Teatro de las Iglesias de España', by Marieta; the two editions of the Dominican Serry, and the two answers by Meyer on the 'Historia de las Congregaciones de Auxiliis', a question agitated by Spaniards, which resounded throughout the whole scientific world, and the work 'Scientia media historice propugnata', by Father Henao, concerning the same subject.

"Vainly would one search the Royal Libraries for some of the books in ours: for example, 'De Pontificis Romani Clave', of Father Enríquez, which escaped the flames to which the Nuncio assigned it because it maintained the recourse to force; the 'Teologia', of St. Anselm, the Roman edition of Cardinal Aguirre; 'Storia Antica del Mexico', by Clavigero; 'De Immaculato Conceptu Virginis Mariae' under the pseudonym Vera; the magnificent volumes of the 'Storia del Arte', by Garrucci; the 'Morale practique des jesuites', eight volumes from the pen of Cambou de Pontchateau and Arnauld; 'Bibliotheca Mariana', of Marracci; the Dictionaire de libres jansenistes', four volumes published anonymously but written by Luis Patouillet; 'Les Prêcheurs burlesques en Espagñe', by Gaudeau; 'De rationibus festorum Sacratissimi Cordis Jesu', of Nilles; 'Etude sur le Sacre Coeur', of Letierce; the 'Cartas y documentos de Canisio', published by Braunsberger.

"Some works merit citation on account of their importance. 'Extirpación de la idolatría del Pirú', of Father Pablo Arriaga, is in very great demand by bibliophiles: 'Crónica General de la Religion de San Benito', by Father Yepes, notwithstanding its defects, gained the esteem of the learned and now is becoming rare; 'Elucidatio historica actorum in controversias super origine, antiquitate et historiis Sacri Ordinis Beatae Mariae de Monte Carmelo', by the famous Father Paebrock, or (in Spanish) Papebroquio, a product of the great controversies about the origin of

the Carmelite Order, which arose in our country and had its echo in other countries, is another; 'Opera Omnia', of Cardinal Noris and of the Dominican Serry, in superb editions; 'Diccionario de la lengua española', considered authoritative, and in which Jesuits collaborated a great deal; the two editions of the 'Bibliotheca Vetus et Nova', of Nicolas Antonio; two copies of the four volumes of the 'Ensayo', of Gallardo; the 'Journal de trevaux, Memoires pour servir a l'histoire des sciences et des beaux arts', a rarity in our country; the 'Diario de los Literatos,' a great favorite with scholars; the Latin inscriptions of Hübner, so dear to Father Fita; the exquisite reprints of liturgical jewels, the work of Ferotín. . . . But the pen falls from the hand when it attempts to enumerate so many treasures, which but yesterday were the embellishment of an erudite and refined culture, and today are ashes whirled about by the winds.

"The Library of Calle Isabel le Católica was spaciously housed, but because of its situation in our Residence could not be visited easily by the laity; this does not mean, however, that many of them did not take advantage of this mine of information. There were great plans to make it more accessible to a greater number, and to organize it in the same way as the library of the Biblical Institute at Rome. Circumstances have brought all this to naught."

May Our Lord deign to receive with a propitious and loving heart for our Society the smoke of this holocaust of our Professed House, and grant that soon, we may be able to erect in Madrid another temple, a worthy monument of reparation and love to His Divine Heart.

THE BURNING AND LOOTING OF THE CATHOLIC INSTITUTE OF ARTS AND INDUSTRIES

From the very moment of the proclamation of the Republic, as a measure of precaution we began to

place in safety some of the most valuable objects. Father Rector assigned us by twos to the houses of friends where we could go in case of necessity. To these houses each sent some baggage in order to have the most necessary things, should anything happen. Meanwhile classes continued with no disruption of the regular order. The working men of the night classes, who numbered more than five hundred, came to class even on the very day of the proclamation of the Republic, and certainly showed themselves very respectful.

The day of the fire classes were held in the morning: afterwards the boys began disappearing little by little. At dinner Father Rector, although showing great calmness and optimism, told us, with sudden inspiration, as he afterwards confessed, what had happened at the Professed House, and that those who had any fear could leave, even before dinner. Almost all immediately left the house, and this was providential, for had they delayed their departure, they would have run great risks.

The first precaution was to save the Blessed Sacrament from all possible profanation. There was no time to lose. The bands of rioters were already coming down Calle Alberto Aguilera. Two priests went to the church and to the domestic chapel and with all possible haste removed the Ciboria. We called a private car and taking Our Lord underneath our capes through the main door of the residence, transferred Him to a friend's house.

Meanwhile Father Rector stood at the main door, clothed in his habit, and there, calm and smiling, bade good-bye to the rest of the Fathers, counselling them to be tranquil in heart.

The workmen prepared to defend themselves from the assault that was feared. But Father Rector spoke to them: "No one is to defend himself here; let the proper authorities do it." When he thought that all

had gone, he decided to remain in the house. One of the Fathers who had been delayed, prevented him and finally, at the last moment, he departed, not without great difficulty and danger.

"To Areneros!"—(This is the common name for the Catholic Institute of Arts and Industries)—these were the shouts raised by the crowds that were burning our residence in Calle de la Flor. "To Areneros!"

At 1:15 in the afternoon, a group of incendiaries came through Calle Conde Duque to Calle Alberto Aguilera; it was made up of fifteen or twenty men armed with clubs and small bars of metal. Most of them were striplings of from eighteen to twenty. They carried a red flag on a pole. This flag was nothing else but a tapestry which had been taken from the church of Calle de la Flor. At the head of this group was a man of some age.

As soon as they reached the College of Areneros, they shouted: "Burn it down!" Near the gate which opens into Conde Duque some girls stood weeping and crying out to them: "Our brothers are inside." Some of the mob shouted, "There are boys inside!" But others answered, "There are none now!" Two youths tried to dissuade the rioters, who were now surrounded by people, telling them that they ought to respect the building which was a beautiful edifice and might serve as a school for the people. But they not only paid no heed to their argument, but wanted to attack one of the youths, calling him "friend of the priests."

Their first intention was to knock down with their clubs the iron gratings which guarded the college entrance on Alberto Aguilera. But since their efforts were useless, they went around the block and coming upon the wooden door which opened on Calle de los Mártires de Alcalá, they drenched it with gasoline and set it on fire. Some youths in their shirt sleeves, out of breath and sweating, changed their plan. They

scaled the iron door of the principal entrance, leaped down inside, and succeeded in opening one leaf through which the mob entered. Then they had to overcome another obstacle. Other doors of wood blocked their path. Soon one of them was opened by main force. When the first gate fell, the rabble amid shouts, laughter and wonderment entered to loot the College.

They began bringing to the street different objects: books, pictures, tables. One fellow brought out a cage in which there was a canary, and in the middle of the street he gave it liberty. Immediately it was noted that the first parts of the house to be looted were the sacristy and the kitchen. From the sacristy they took pictures, and sacred vestments which they profaned; now and then was heard the crash of glass from pictures dashed to the floor. A large picture of the Immaculate Conception was destroyed and trampled on, near the stairs that lead to the main entrance. Down these stairs at the same time came a boy wearing a chasuble, and a little after him another decked out in a humeral veil descended with grotesque gestures. Others destroyed the altar cloths and adorned themselves with red drapery. Different sacred objects were being piled up in a big heap near the stairways. One stripling who did not seem to be fifteen came out with a crucifix in his hand and raising it aloft hurled it violently against the pavement of the street. The corpus, smashed to bits, fell near the rails of the carline. A little later they brought out an image of the Blessed Virgin, and hammered it to pieces in the street.

From the kitchen were removed various commodities,—bread, rice, vegetables, hams. Some engrossed themselves in food, others stuffed the bread into their pockets. The entrance to the college, near the street, was strewn with rice and vegetables, on which the horses of the cavalry later slipped.

Now followed some minutes of quiet; no one came to the street; the crowd shouted, waiting for the loot-

ers to bring out something more.

A minute later through the grill of the first window to the left of the main entrance, leaped the flames that were to gut the superb College of Areneros.

The public had increased considerably. Youths and street urchins angrily hurled stones against the windows of the front and two sides of the building. The incendiarists gazed on their work; there were shouts; but the conversations were almost all in low tones. At the corner of the important boulevard Alberto Aguilera, facing Calle Conde Duque, a pair of Guardias de Seguridad stood quietly. Some girls on the balconies facing the College were weeping. It was twenty minutes to two. For half an hour more the rabble ran wild. Firemen came, but were received with protests, and did not even attempt to go into action. The fire spread rapidly. The crowds succeeded in opening the church door that leads to Calle Santa Cruz del Mercenado and soon the chapel was food for the flames.

At a quarter past two a part of the Guardia Civil appeared, coming through Calle Mártires de Alcalá; a little later another part came through the boulevard. When the first section was in front of the college, "Attention" was heard. The naked swords glistened and the street became almost completely deserted. A few discharges finished the routing of the people, who stationed themselves on the corners and shouted at the Guardia Civil. Some flung stones at the guard, who had to fire their weapons.

At this point the Radio and Automotive Regiment arrived, commanded by Colonel don Julian Gil Clemente, and also the Hussars of the Princess. Colonel Gil Clemente commanded the Guardia Civil to withdraw, and he placed the troops in a strategic position. His command to the Guardia Civil was received with

applause, and the colonel, who passed among the people on horseback, was cheered. He addressed the people repeatedly, and many surrounded him to shake his hand. The colonel called the firemen, who had remained at the corner, to put out the fire, but the public recovered its hostile attitude and offered opposition. Gil Clemente continued to address the people: "You have driven the firemen away," he said, "and so it's you who ought to call them back: decide whether you want them or not."

At a quarter to three the firemen had not moved. The troops guarded the building which continued to burn inside. Twelve windows which overlooked Calle Mercenado and the chapel's entrance were mouths of fire. One could not pass before the building except on a run. Besides this a blazing sun burned overhead.

The Alumni Association of workmen who had graduated from the Catholic Institute of Arts and Industries gives this account of the state of things in their Bulletin:

"At last that anxious afternoon, which will long be remembered, was over, and all of us were separated and without news of one another. We had to begin by gathering our friends, professors, students, and alumni in an effort to discover the location of the Fathers, who, we supposed, had stayed in Madrid; and this we accomplished forty-eight hours after the events related above, by getting in contact with Father Pulgar. We had never before seen him so depressed and crushed."

At his suggestion we held reunions several afternoons in the house of Professor Belló, and because of the fear that the Institute might possibly be confiscated by the state, a document was presented to the Sub-Secretary of Labor, signed by all the professors and teachers, in which we requested the Government to decide upon some means of resuming classes, which

could not be done then, because a military force prevented all access to the building.

We obtained leave from the captain-general of the district to retrieve our private property and were engaged one whole afternoon in packing up the effects of the Association to remove them. We were to remove them, by the suggestion of the authorities, at four o'clock of the following morning. However, this was not carried into effect because at the last moment the permission was revoked.

As we have just said, we succeeded in entering that day, and we despair of giving any close idea of how we found the interior of the building. The church in which we had so often heard the persuasive and friendly voice of Father Pulgar, telling us of the hopes and plans which he built up around us; where he encouraged us to labor and have faith in God, and where he repeated, time and time again, that all his waking moments were given to toil for the working men, only because he was a priest and Jesuit; well, then, this place where the fire had its origin had been completely calcined, with the walls perfectly white and not a trace of altars or images. Profaned were the bones of the Fathers assassinated in the Imperial College in 1834; these had been kept in the high altar at the left in a casket of zinc imbedded in the wall; the casket was partially melted by the heat. Two magnificent pictures by Ferrán, placed on both sides of the high altar, and which the Encyclopedia Espasa mentions as works of art, as well as a carved Pietá by a pupil of Salzillo (or perhaps of la Roldana) belonging to Father Pulgar, were completely destroyed. To give an idea of the intensity of the fire, it is enough to say that the small columns of marble which supported the altar rail of the main altar fell at the mere touch, so completely had they been calcined.

From the church we passed to the drafting room of the preparatory school, where there was absolutely

nothing left but the walls—not even the ashes, which, as in the church and other places, had been whirled out by the force of the heat. On the floor were the sole relics of the drawing desks,—rows of locks which had fallen in their places, and two or three pieces of iron which were used by the draftsmen.

Most of the classrooms of the College were likewise totally destroyed, as well as two patios, the garage, the library of the Institute, the Laboratory of Experimental Psychology and the surrounding classrooms, the stairways to the tower, the main stairways of the residence, the green house, the auditorium, the entrance on Calle Aguilera, and its telephone exchange; all the parlors, the treasury, the files of the cashier, the rooms reserved for the Fathers, and all the electrical fixtures, which had been melted. Whatever else had been left in other places had been carefully looted, nothing escaping. In the drawing rooms of the first and second years, the fire had destroyed only the doors; but to make up for this, all the lockers had been opened and all the locks sprung. They robbed the Association of the money it had for the discharge of outstanding debts, amounting to more than fourteen thousand seven hundred and fifty pesetas, besides twenty-one pesetas reserved for prizes in the football championship, as also the badge of gold which we had presented to Father la Cruz. From the Dean's office the moving picture machine of the Sodality was taken and all the films destroyed; they broke Father Pulgar's filing cabinet into a thousand pieces, and scattered over the floor all the papers which came to their hands. The furnishings of the Library of the Study Circle were thrown out to the ground; the best books were stolen in all other places. It would be useless to describe the building room by room, for every part, even to the kitchens, was in the same state of disorder, everything of value having been looted. The work shops, on the contrary, had been completely spared.

The exterior of the edifice, built of brick with a frame-work of steel, remains intact. Only in some places the blackened and crumbled walls indicate the destructive work of the flames. According to the testimony of an architect it still has enough resistance and strength to be restored, but the restoration would mean the expenditure of some two million pesetas.

The interior, on the contrary, is a desolate sight. The various departments and the Residence are for the most part ruined. Wherever you go you find heaps of rubbish. The few rooms that were respected by the flames, were not spared by the mobs in their plundering. Some rooms are unburnt but in these the lockers were opened and emptied, and all the books and papers examined. The biology laboratory, which was magnificent, did not succumb to the flames, but the looters entered even here. A microscope was knocked down and ruined, and specimens and microtomes give evidence of vandalism. Many of the class rooms are entirely demolished. Most of the rooms used for draft work are destroyed.

The church is left completely void: altars, images, reredos, floor, all have been reduced to ashes; the organ, which was quite good, magnificent stained windows, each costing twenty-five thousand pesetas, all ruined. Father Pulgar's laboratory of Electrical Measurements was miraculously saved as well as the charts, made by him, showing the lines of the transfer of energy of the electrical net. The technical archives also escaped the flames.

Father Garcia Villada saw all the materials which he had gathered with such great sacrifice for many years ruined. He had matter for historical investigation under 30,000 headings. Most worthy of mention under these headings was the paleographic collection in which there was a study on each letter from the time

of the Romans up to the fifteenth century, when printing was invented.

Father Villada had ten thousand papers on the subject of Diplomacy, a science little studied or known in Spain, and to which he had devoted intense research. Finally all material collected for the "Historia Eclesiastica de España," a monumental work to which he had lately dedicated his energy and enthusiasm, formed part of this storehouse of research. This material consisted of fourteen thousand papers, the product of minute investigations in the most important archives of Spain and the rest of Europe, such as Berlin, Munich, Rome, almost all the other Italian archives, and a great part of those in France, England and Belgium. You could say that in them was preserved a universal study of all the codices written in the Visigoth character.

There perished also, a great part of the material gathered for the Library of the Spanish and Latin Fathers, a work which was begun by Loewe in 1873; continued by Baerd, professor of Vienna, and now completed by Father Villada, under the auspices of the Academy of Vienna, which defrayed all the expenses. The value of these materials is estimated to be some fifty thousand pesetas.

Some 6,000 photostat copies of codices gathered in all the archives of the world and relating in a special manner to Spanish history, were burnt, as well as some thousands of notes on questions of Caleography and Diplomacy. The destructive action of the flames reached different works of value, some very rare in Spain, such as the "Monumenta Germaniae Historica," valued at about twenty-five thousand pesetas and of which there exists no complete edition in Madrid. There are some volumes only in the National Library. In the same way was lost the "Corpus inscriptionum latinarum," of Berlin, which would have cost fifteen thousand

pesetas and of which there are likewise no editions in Spain. There perished many dissertations and rare books in German, hard to obtain even in Germany itself, relating to Spanish history. Father Villada had succeeded in gathering an almost complete library on Priscillianism, on Prudentius, on the Gallician Virgin Eteria, (who in the Fourth Century made a pilgrimage to the Holy Land), on Osius, and other Spanish Fathers. This Library which has unfortunately perished in the fire, was, without a doubt, unique in Spain.

As regards the monumental "Historia Eclesiastica de España," the second and third volumes (the first had been published some months before) were saved thanks to the fact that the second volume was already on the press, and Father Villada had given a copy of the third to a friend of his. The publication of this history would have been in ten volumes. For these there had already been collected 12,000 papers, besides an immense amount of other material such as inscriptions, documents, and artistic data, all previously unedited.

"*Cartas y Noticias Edificantes*
de la Provincia de Toledo, July, 1931."

Translated from the Spanish by Mr. J. E. Haggerty, S.J.

A. M. D. G.

THE NOVITIATE OF ST. ISAAC JOGUES

WERNERSVILLE, PA.

Were you to ask in one of the great metropolitan railroad stations for a ticket to Wernersville, Pennsylvania, you might be amused or perhaps annoyed to find the blasé agent, shaken in his omniscience, descend to an industrious thumbing on his railroad guide. On the Jersey Central, the Reading, the Lehigh Valley through Allentown and the Pennsylvania through Harrisburg your demand will be met with a knowing, though the usually dilatory and not too friendly response of the purveyor behind the grilled window. Conductors on all through trains from New York and Philadelphia to Harrisburg will announce your destination as the first stop west of Reading and the time table will show you that the distance between these two stations is just 8.6 miles.

Wernersville, through insignificant in extent and population, is not without fame. Hither and to the adjacent spur of the Blue Ridge Mountains that marks the southern boundary of the great Lebanon Valley, have come for years past, in numbers and from many parts, not only pleasure seekers but also the sick, lured by the hope of restored health, held out to them by the pure air and invigorating climate of the highland. Standing on the novitiate hill, at an elevation of some five hundred feet and lifting our gaze from the tiny town down at our right, then more reluctantly from the neat farms, green fields and colorful woodland on the slopes beyond, we look up to Cushion Peak and South Mountain where hotels and sanitariums nestle several hundred feet above us.

EXTERIOR FROM SOUTH

CHAPEL INTERIOR

THE LOGGIA LOOKING EAST

LOWER CLOISTER WALK LOOKING SOUTH

CLOISTER GARDEN

CLOSE UP OF MIDDLE SECTION FROM SOUTH

UPPER CLOISTER WALK LOOKING NORTH

EXTERIOR OF EAST CLOISTER FROM SOUTHEAST

While we follow with our eye the modern tourist speeding along the highway from Philadelphia and Reading to Pittsburgh and beyond, in imagination we turn back the pages of history and see instead the creaking, swaying wagons of those thrifty German pioneers whose descendants here about have come to be known as the "Pennsylvania Dutch", a people as obdurate in economic, social and religious conservatism as they are in the use of the several dialects which little more than suggest the native tongues of their forbears. If, on the other hand, we close our eyes, there echoes perhaps through two centuries the rhythmical gallop of the horse of a Father Corvin summoned from Goshenhoppen thirty-five miles eastward to attend the sick in Lebanon Town twenty-five miles beyond us to the west. Fittingly, we think, does St. Isaac Jogues, from his commanding outlook in the front wall of our chapel, raise the cross in benediction over a probably related strain of his Dutch rescuers in New York, and over scenes hallowed by the toil of his fellow Jesuit apostles in the century after his martyrdom. Jesuits here are strangers only to the living, few of whom are of the faith. In the town of Wernersville with it population of two thousand, and in all the surrounding district as far as the eye can see, there are less than a half dozen Catholics. Please God, it will not always be so.

The new novitiate is situated one mile from the railroad station and beyond the northeast boundary limits of the borough of Wernersville, in the township of Lower Heidelberg. It crowns the largest of four hills at the northern end of the property. Here the panorama is almost perfect, the view being uninterrupted for distances of three to nine miles. The major portion of the roughly rectangular plot of two hundred and sixty-five acres, sloping steeply at first from the summit of the hill, then levelling into fertile farms and meadowlands, belonged to a family called Gaul. It

must have been a characteristically Pennsylvania Dutch farm, for excepting a modest apple orchard and a few wild cherry trees, the property is cleared of wood.

The building faces almost directly south, and if viewed from the air would present the appearance of a broad "H" with a capital "I" bisecting the transverse line. In this "I" or median section are located in the order of entrance from the front, the reception rooms and sacristy in a single story; the chapel looming to the three story height of the main building; and in the rear, the dining room and scullery on the first floor, with the infirmary above them; and finally the kitchen at the northern end of the "I". The parallel wings contain the living rooms, classrooms, and recreation rooms of the Juniors and Novices, the Juniors occupying the west wing, the Novices the east. In the transverse section on the first floor are located the guest rooms and administration offices, brothers' recreation room and guest dining room. On the second floor are the faculty rooms and Fathers' recreation room, and on the third floor, rooms for the lay brothers and lay brother novices. With regard to the design, the following excerpt taken from a letter received from the architects, Messers Maginnis and Walsh, of Boston, may be pertinent: "English Renaissance would adequately characterize the new building. It may be of interest, incidentally, to know that American architecture is approaching a point where periodistic accuracy is becoming less and less a matter of concern. Indeed, the puristic attitude towards the integrity of style is already vanished. It is now perceived that a national architecture of vitality must gradually get away from the arbitrary historical forms. This, however, is less true of ecclesiastical architecture." The building without the cloisters is 300 feet long; the side wings, 200 feet long, and the median transverse section 340 feet long.

Access to our grounds is had by way of the Hain's Church Road which is the last road on the right before one enters Wernersville on the Penn Highway from Reading. The road takes its name from the German Reformed Church which lies adjacent to the novitiate.

The frontage on this road is only about one hundred feet, just enough for a dignified entrance. Here is a massive old iron gate, high and graceful and flanked on either side by a fence of wrought iron palings and ancient stone pillars, the whole imported by Mrs. Brady from England where it once guarded the town house of the Duchess of Devonshire.

For a distance of about two hundred yards from the gate a wide drive leads gradually up the hill and then divides to the right and left, to the front and rear of the building respectively.

The low front entrance is graced by a built-in veranda at the extremities of which are limestone niches, reserved for statues of St. John Berchmans and St. Stanislaus, with inscriptions that characterize the aspirations of our youthful patrons: "Aeterna non caduca", "Ad altiora nati sumus".

In the center of the corridor that traverses the entrance hall and directly opposite the entrance is a marble tablet which bears the legend:

A. M. D. G.
THIS NOVITIATE
FOR THE TRAINING OF YOUNG MEN
DESTINED TO BE PRIESTS AND BROTHERS
IN THE SOCIETY OF JESUS
WAS ERECTED
IN THE YEARS OF OUR LORD 1928 AND 1929
BY
MR. AND MRS. NICHOLAS FREDERIC BRADY
AND IS PLACED AT THEIR REQUEST
UNDER THE PATRONAGE

OF THE HEROIC APOSTLE OF THE HURONS
ST. ISAAC JOGUES
MARTYR PRIEST OF THE SOCIETY OF JESUS
I. H. S.

The chapel is a model of exquisite simplicity. The altar-table is of light Botticino marble with a support of matched Cipolino panels. In the tabernacle door which is of gold, are chased the symbols of the four Evangelists. At either end of the altar table rises a massive pillar of blue Cipolino marble surmounted by a Corinthian capital of sandstone and supporting the entablature of the semi-baldachina or canopy. A valence of gold cloth and tassels depends from the entablature. From the baldachino, in back of the altar, is hung a rich tapestry or dossal, in floral design of dark blue velvet applicated to cloth of gold. On the rear wall of the sanctuary, about the baldachino and arched by the ceiling, is a mosaic of the Crucifixion. Vivid shades of red and blue predominate and a touch of the Byzantine can be seen in the halos that crown the saints depicted and the resplendent ardescence forming the background of the cross. In front of the baldachino, in the vaulted ceiling of the sanctuary, is another mosaic. In a setting of starry blue, two golden angels support the seal of the Society which is done in white on a field of Ottoman Red. Both mosaics were designed by the noted American artist Hildred Miére.

On each side of the altar is a door leading to the sacristy. High above the door, on the wall, are bas reliefs. On the gospel side, St. Genevieve is seen with her beloved townspeople of Nanterre listening to an exhortation by St. Germain. On the epistle side is represented the touching scene of Our Lord blessing little children.

In the sanctuary wall, to the left of the altar, is a gilded grill that opens into an oratory, which can be approached only from the front entrance of the building. It can accommodate only a few worshippers and is the only part of the chapel that is not cloistered. On the opposite wall hangs a large standard, an oil painting of St. Isaac Jogues, St. Rene Goupil, and St. Jean LeLande. The reverse side portrays the five Canadian martyrs. This banner was carried in solemn procession in the canonization ceremonies of the martyrs last year at St. Peter's. The large ornamented candle used in St. Robert Bellarmine's canonization at the same time, is also mounted in the sanctuary. Both were presented to Mrs. Brady by His Holiness, Pius XI.

At the right and left front extremities of the sanctuary, on pedestals of sandstone are two statues carved in limewood, one of the Blessed Mother, the other of the Sacred Heart. In the narthex at the rear of the chapel are smaller statues of St. Joseph and St. Ignatius, also carved in limewood but finished in natural colors.

In this modern chapel a touch of the old world is seen in the Pieta which was recently brought by Mrs. Brady from Rome and appended to the rear wall of the first balcony. It is the original masterpiece executed by San Severino in 1380.

The beautiful stations of the cross are placed on the side and rear walls of the chapel. They were carved in Rome of Italian oak and are finished in a soft gray which harmonizes perfectly with the panels of Briar Hill sandstone in which they are set.

The clerestory windows in the chapel are the work of Charles F. Connick, of Boston. Each window consists of two panels. In the upper and larger panels are depicted saints who were selected for virtues which find a counterpart in the Jesuit saints portrayed in

the smaller panels beneath. Thus, are grouped together the great founders, St. Peter and St. Ignatius; the great missionaries, St. Paul and St. Francis Xavier; the doctors of the church and founders of the faith in Germany, St. Boniface and St. Peter Canisius; the martyrs, St. Laurence and St. Isaac Jogues, St. Sebastian and St. John de Brebeuf, St. George and Blessed Edmund Campion; the confessors, St. John the Evangelist and St. John Berchmans, St. Pancratius and St. Aloysius; the virgins, St. Agnes and St. Stanislaus, and finally the saints of the hidden life, St. Martha and St. Alphonsus Rodriguez.

Under the chapel, on the east side, lies the crypt which is completely shut off from the rest of the building and can be entered only from the outside. The outer doors are of heavy oak and hammered iron work with small glass insets overlaid with filigree. A flight of stairs and broad vestibule lead to a ponderous double inner door of gilded grill work in which are set heavy plate glass panels. Directly opposite is the vault which extends beneath the altar, at the gospel side. Here the earthly remains of our generous benefactor, Mr. Nicholas F. Brady, lie in holy peace.

The privileged altar in the crypt chapel, dedicated to St. Joseph, is a simple table of Rose Tavernelle with a single gradus upon which are placed a crucifix and a pair of solid bronze candlesticks, dating from the eighteenth century. The table support is faced by a panel of Languedoc marble. The ceiling is vaulted in two sections from the center of each of which are suspended lighting fixtures of antique alabaster. The floor is laid in tiles of Tennessee marble while the walls are entirely paneled with Tennessee Roseal, a rather unusual variety of Tennessee marble which, for its rich venation and fine texture, compares favorably with the better grades of imported marbles.

Seven smaller or private chapels are located in vari-

our parts of the house. Those dedicated to St. Ignatius, St. Nicholas and St. John Berchmans are in the Juniors' wing. The chapel of St. Genevieve is in the infirmary. Chapels named in honor of the Sacred Heart, Our Lady della Strada and St. Stanislaus are in the Novices' quarters. These chapels are all of like design. The altars are oak tables, supported by Ionic columns and finished in mission style. Behind each is a tapestry suggesting the dossal in the Domestic Chapel, though not as rich in design and material. The largest of the chapels, the chapel of the Sacred Heart, has a seating capacity of sixty. It is used for the Repository on Good Friday and by the Novices on occasions of special devotion.

Continuing our way along the median section "I", we pass from the Domestic Chapel across a long transverse corridor into the refectory, a large, cheery room seventy feet in length and thirty-six feet wide. The floor is covered with tiles of green slate. The tables are of dark oak with waterproof finish, and are not spread with covers. The oak chairs are in elaborate Windsor style and harmonize with the tables. The dining room has a seating capacity of nearly two hundred.

Next in order are the scullery and kitchen, the floors of which are also tiled with green slate. The cooking is done on a large gas range, a smaller coal range being provided for emergency. A continuous flow of fresh air is maintained by an efficient electric ventilating system. Adjacent to the kitchen are two large refrigerators. Both scullery and kitchen are furnished with all necessary modern equipment to facilitate the handling of a large community.

In the basement below are the bakery, kitchen storeroom, refrigerators for dairy products, fruits and vegetables, refrigerating machinery, storage for household supplies and linen rooms.

The infirmary is located on the floor above the scullery and kitchen. To the right of the entrance is the chapel of St. Genevieve, and to the left the dispensary and pharmacy. Besides the fifteen rooms for patients, there are two baths, two sun parlors, a scullery and kitchenette and a linen room. At the north end of the infirmary is an open air verandah for convalescents.

The west wing of the house is occupied by the Juniors. In the basement are two large recreation rooms. On the three floors above are class rooms and living rooms, each Junior having his own room. These cubicles are eleven feet long and eight feet wide, and are furnished with a desk, chair, kneeling stool, washstand, bed and wardrobe. The walls or partitions between the cubicles do not extend quite to the ceiling but fall short of it by two feet. Thus, the occupant does not enjoy complete privacy. The same arrangement is carried out in the east or Novices' wing. Pioneers who spent their noviceship and juniorate days in the more intimate confines of ascetories and dormitories may regard with misgiving this novel departure from old community lodging. However, the experiment has proved already quite satisfactory.

The domestic library, with a capacity of 40,000 volumes, and the Juniors' reference library are located on the third floor of the Juniors' wing at the north end. In design and equipment the large library has been made to conform with the English style of architecture prevailing throughout the rest of the house. For donations of books grateful acknowledgement is made to St. Andrew, Georgetown, Fordham, Woodstock, Old St. Joseph's (Willing's Alley) and St. Mary's, Lancaster.

In the planning of the building every need of a community of our young men had been anticipated. Those of us who were brought up in the old Frederick Novitiate will fondly recall the long precipitate flights at five in the morning from the dormitories at the top

of the house to the lavatories and solitary bathroom in the basement. In our new novitiate more modern and more sanitary equipment is more conveniently installed on every floor.

The heating equipment, located within easy reach of the main building and to the northeast, consisting of two high pressure boilers with automatic stokers and machinery for forced draught combustion. A smaller boiler supplies hot water to the house and steam to the kitchen and bakery.

The electric current is brought from Sinking Spring, a town three miles distant.

Water is supplied by two artesian wells. One hundred gallons per minute are pumped from a depth of two hundred and fifty feet into two underground storage tanks whence it is distributed to all parts of the house by compressed air.

The good intent of our generous benefactors was not confined merely to the housing of our young men. Mr. Brady was especially insistent that ample means for outdoor exercise should also be provided. And so, within ready access of the house are tarvialithic tennis and handball courts, fields for volley ball, football and baseball, a swimming pool and bath house with showers, and, for those who by reason of more mature years or preference incline to less strenous exercise, a croquet court. Nor have the walks which the custom of the Society has rendered mandatory in our houses of study and formation been held in abeyance. With good roads stretching out in every direction and beautiful scenery delighting the eye at every turn of the way, the lure to explore the country on foot is irresistible.

In passing it may be said that the friendly appeal of our young men in their strolls has done much to break down the prejudice with which we were regarded by the neighboring populace. Not long ago,

one of the deacons of the nearby German Reformed Church, a lineal descendant of the John Hain who donated the Church property almost two centuries ago, asked for a copy of the Way of the Cross. When it was given to him, he remarked that he could put it to good use in his Sunday school class. These are a profoundly religious people with strong religious prejudices. The field is far from being ripe for the harvest.

Appended to the east and west wings of the building are beautiful porticos of trimmed Indiana limestone, and enclosing rectangular garden plots modelled after old French cloisters. In the center of the garths are fountains with well heads around which are grouped statues of saints brought from Florence, Venice, and Rome, where for two centuries and more they had graced the gardens of lordly villas and estates. Those in the Juniors' cloister represent St. Peter, St. John the Evangelist, St. Paul and St. James, while on the Novices' side are Our Blessed Mother, Mary Magdalene, St. Marc, St. Anthony and St. Longinus. The cloisters are seventy-two feet wide and a hundred and twenty-two feet long. The rectangular spaces between the wings on the north and south sides of the house have been done into courts of varied designs with hedges of small English boxwood enclosing dense carpets of myrtle and creeping English ivy.

At the foot of the hill upon which the novitiate stands, though not in view from the hill top, is the cemetery, an oval plot hedged in on the north by a wall of unhewn stones and on the south by a row of arbor vitae. Here, on October 17, we laid to rest the first of our community to be called to his reward, Anthony A. Ryan, a scholastic novice. Plans are being considered for a mortuary chapel.

The Novitiate building was erected on a barren knoll of broken shale. Tons of rich loam were brought up from fertile lowlands and trees and shrubs in countless

numbers, variety and size were transported from far and near while thousands of cubic feet of sod were laid in graceful lawns to make a perfect setting for a perfect building.

To the northwest, a few hundred feet from the building, stands a frame cottage where the Juniors take their Thursday dinner and which they have named "Frascotti." Here, Father John A. S. Brosnan, and Brothers Stamen and Shields spent the two dull years of 1928-1930 amid many hardships, in superintending the building operations of the new novitiate. They will always be held in benediction by a grateful community.

The novitiate was begun in 1928, and formally dedicated on May 31, 1930, by His Eminence, Denis Cardinal Dougherty, the Most Reverend Archbishop of Philadelphia. Assisting him as Deacon and Subdeacon, respectivelly, were the Reverend Vincent A. McCormick, S.J., rector of Woodstock College, and the Reverend W. Coleman Nevils, S.J., president of Georgetown University. The Reverend James O. Patterson of St. Charles Seminary, Overbrook, was Master of Ceremonies. The dedication was followed by Benediction of the Blessed Sacrament which was given by the Very Reverend Edward C. Phillips, S.J., Provincial of the Maryland-New York Province, assisted by Father McCormick and Father Nevils. The music was rendered by the Woodstock Choir.

On the second day of June, 1930, our first community arrived from St. Andrew-on-Hudson. There were four brothers, fifty-three scholastic novices and two lay brother novices. Their superiors were the Rev. J. Harding Fisher, S.J., Vice-Rector and Master of Novices; the Rev. Edward J. Sweeney, S.J., Minister; the Rev. John A. S. Brosnan, S.J., Procurator, and the Rev. William J. Hoar, S.J., Socius to the Master of Novices. By a happy coincidence, in the same month, on the feast of Sts. Peter and Paul, Blessed Isaac

Jogues and his martyr companions were solemnly canonized. On September 28, the Rev. Joseph S. Didusch, S.J., succeeded Father Fisher as Vice-Rector and was appointed Rector on the following Feast of the Sacred Heart. In the short sixteen months of its existence the community has increased almost three fold. Besides the nine fathers of the faculty and eight lay brothers, there are now forty-two Juniors, sixty scholastic novices, seven novice lay brothers, and four postulants, a total of one hundred and thirty-one members. Since there are only sixty-two rooms for Juniors and seventy-three rooms for scholastic novices, if the province continues to be blessed with vocations at the present rate of increase, the novitiate of St. Isaac Jogues will soon be filled to capacity.

Mr. Nicholas Frederick Brady did not survive the completion of his plans. He was called to his reward on March 27, 1930, and laid to rest in the Novitiate crypt on the following May 21st.

With a tender solicitude for every need of the novitiate, Mrs. Brady has magnanimously carried on the work, and her benefactions still continue. For these our great benefactors our fervent prayer goes out from grateful heats: "Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life those who do us good."

A. M. D. G.

THE HURRICANE AT BELIZE

By Paul W. Cavanaugh, S.J.

"God's Holy Will be done." Such were the opening words of the first letter to come from Belize after the hurricane of September 10, 1931. The letter was sent by Bishop Murphy to Father Matthew Germing, S.J., Provincial of the Missouri Province and bore details of the bitter plight into which the little Carribbean town and especially the Jesuit missionaries of British Honduras had been thrown by the workings of wind, water and fire.

"God's Holy Will de done." The words are the keynote of the sufferings, supreme sacrifices and heroic labors of a generation of American missionaries in Central America. They were written in particular at the dreadful climax of the tragic drama of St. John's College of Belize; a drama that began in anxiety and sacrifice, that was carried on in worry and suffering and had its climax in a holocaust. For, indeed, from Society's point of view, the story of the hurricane centers upon the ruin of the College, though the same storm wrought destruction elsewhere. A town parish and it pastor suffered a fate like to that of the College; the Cathedral and its adjuncts in Belize were severely afflicted and the Convent and Academy of the Sisters of Mercy completely destroyed. The College, however, was the child of travail, of magnificent hopes and anxious solicitude on the part of the superiors and other Jesuits in the mission and its sad story we propose to narrate here. But to understand the climax adequately we must go back a few years and rapidly review the beginnings and development of the school up to the early morning of last September 10th.

The first overtures for the acquisition of the property in 1911 and the subsequent four years of mud-digging to raise the ground from a sea-level swamp to a serviceable school yard, the building of the college and the chapel under war time conditions and its inauguration as a school in July, 1916, the anxieties, the setbacks, the glorious hopes that attended its first three years of existence have been told by W. R. Corrigan in the WOODSTOCK LETTERS. (Vol. 48, p. 28, 1919.) Similar anxieties and constantly recurring difficulties attended the last thirteen years of its existence. Nevertheless, through their tears our fathers still held high hopes that it would some day measure up to its expectations and really come somewhere near the ideal held out for it. To quote from the article by Father Corrigan:

"St. John's College is an outpost of the kingdom of Christ, of Catholicism, of Christian civilization. Behind the new College lies Central America, the land of revolutions, earthquakes and irreligion. Five independent Republics, with ninety-nine and a half per cent. of their mixed population nominally Catholic, yet supporting Governments so rabidly anti-Catholic, that a foreign priest is an outlaw and a Jesuit in danger of being shot! To save the helpless majority in these 'lands of liberty' is the task that lies before our new College."

The article concludes as follows:

"Will she come up to the high expectation of those whose humble heroism has made her what she is? Will she justify the trust committed to her? Will she fully execute her part in the Divine plan?"

The answer to these questions is hidden in the unfathomable secrets of God's Providence and we leave that to Him. With Father Anthony Corey, the present Superior of the mission, writing to his Provincial after the hurricane, we must say, "Deus dedit et Deus abstulit, sit nomen Domini benedictum."

In August, 1921, yellow fever broke out at the College among three kitchen employees, two of whom died within a few days. For three weeks and more the situation was critical. No one of the students died, though very many of them were sick unto death during the epidemic. Brother Studer and Mr. Gabriel Bachner succumbed to the fever and several others of the faculty were in a serious condition. The Government, in spite of vigorous objections on the part of Father Kammerer, then Superior, and of some of the College doctors, decided rather drastically to deport the rest of the community, faculty and boys, to Sergeant's Cay, a two acre island twelve miles off the coast. There they lived in isolation for two weeks, after which, since no new cases developed, they were allowed to return to Belize. Those who had been sick were removed to the Bishop's house in town and the College was utterly deserted.

The fate of the College now rested in the balance. The boarders were sent home, but the sail-boat on which they left under the care of the two scholastics, William Murphy and Warren Lilly, was refused admission to the Port of Cortez. After disgraceful treatment at the hands of Republican officials and the weathering of a frightful storm on the high seas the little boat, after a week's adventure, sailed back into the harbor at Belize with a cargo of sick, discouraged boys. There was nothing else to do but bring them back to the College and under such handicaps reopen classes again.

The yellow fever year passed under constant strain and worry, though without further notable misfortune. The succeeding years saw the enrollment growing steadily and classes being managed more efficiently each year. But problems of a new nature arose. The land which was so laboriously claimed from the sea was sinking and slipping back into the water. A stronger wall of coral rock had to be built and more

mud shoveled up from the sea floor. The building, still unfinished interiorly, was succumbing to dry rot and wood lice, so pillars, joists and flooring in many parts of the house had to be ripped out and replaced with new lumber. From then on constant attention had to be paid to the building to protect it from ruin and any funds that might have been used for the interior finishing had to be devoted to the preservation of what was there. Acetylene lights were used until in 1923 prudent saving and some generous benefactors made an electric generator and its accompaniments possible.

The old gymnasium, meant to be only temporary, was fast deteriorating. During the summer vacation of 1928 a new building was erected under the direction of Father Marvin O'Connor, Minister of the community. A larger and more satisfactory playing space was afforded in the gymnasium proper and in a three story structure to the front commodious playrooms, another dormitory and some store rooms were added. These sadly needed improvements marked a new step forward in the development of the College. In 1928 Father Corey, who had then been Rector of the College for two years, became Superior of the Mission. He devoted much time and anxious solicitude to the perfect completion of the College. Father O'Connor labored unceasingly in the combined office of Father Procurator and Minister. By slow but certain stages, as finances permitted, the interior of the College was remodeled and finished. The classrooms were attractively decorated, many new desks added and the entire group of buildings made more light and pleasant by several coats of paint both inside and out. Father O'Connor's greatest achievement was the construction of a concrete seawall all along the entire water front of the property. As the wall was built a little farther out than the old one the campus was considerably enlarged and quadrated. A dredge was at work dur-

ing the past summer months of June, July and August filling in new land behind the wall and raising low parts of the campus. The work was on the verge of completion when the hurricane broke the wall in several places and allowed the sea to come in once more and continue its gnawing theft of the land. After the seawall was well under way, only one thing more was necessary to make the College as materially complete as could be expected in a tropical mission—the interior finishing of the faculty living quarters. Private rooms which had heretofore been dark and impoverished were boarded up and painted and new furniture made for them.

Scholastically the school was rapidly improving. In 1928 a commercial course was begun under Father Leo Rooney's direction and in its three years of existence was brought up to a high standard of excellence both in its business courses and material appointments. In the following year the classical course was readjusted so as to retain the standards demanded by the requirements of American standardizing agencies and at the same time to prepare the boys for the University of Cambridge local examinations. The fact that all the boys who took the British tests last year passed proves that the arrangement was a success.

The enrollment of boarders during the present school year fell below a hundred for the first time in a decade. The day-scholar roll also dropped. We find the reason for this fact in the present financial crisis which has affected the coffee and fruit industries of the republics as well as the precious wood and chicle activities of the colony. Year by year the College had been gaining more and more prestige in Central America and seemed on the verge of accomplishing its long cherished hope—to be a real stronghold of Catholic influence on a frontier of Latin America where a hundred years of independence have worked havoc with the heritage of the first missionaries who accompanied the conquistadores four centuries ago.

As the daily routine of school life wore on during the first days of September, 1931, little did our faculty and students realize that they were but the characters on the forefront of the stage where the climax of this tragedy of St. John's College was soon to be enacted.

PRELUDES TO THE STORM

Thursday, September 10th, was the one hundred and thirty-third anniversary of the battle of St. George's Cay. For British Honduras the holiday corresponds to our Fourth of July. In 1798 a group of English colonists and their slaves in their small coast and river boats engaged in sea fighting with a few Spanish frigates near one of the small islands that have been built up along the coral reef which stretches down this part of the Central American coast from lower Yucatan to the Bay of Honduras. Preparations were completed for public celebrations. Parades, fireworks and field-day events were planned. The streets had been decorated with bunting and banners and the people were on the streets with their usual gay holiday spirit and attire. The morning, however, was a bit cloudy, but, since there was no rain, no alterations in the plans were made. Torrential rains at this time of the year are to be expected, but overcast skies are not an indication that the downpour will start immediately.

At the college seventeen Jesuits, eighty-six boarders and a dozen Indian servant boys rejoiced at the prospects of a holiday. Clouds did not darken their spirits, for, rain or shine, a holiday was always welcome. Besides, there was a breeze, and the sandflies, which are only bothersome during oppressive calms, were forgotten. Some time after breakfast Mr. Leo Burns took about twenty-five boys to Belize to view the morning parade. The rest of the faculty and boys were at home enjoying the free day.

At 9:30 a radio message reached Belize from Tela, a town in the Republic of Honduras: "Three hurricanes will likely move across British Honduras near Belize early in the afternoon." Public officials and the clergy were notified, but no general alarm was spread among the people nor were any changes made in the day's program. Belize was long believed to be protected by the coral reef from the severity of tropical storms. Furthermore, such warnings had been received in times gone by but destructive storms failed to harass the coast. Only four weeks previous a Caribbean hurricane was heading for the colony but deflected southward and spent itself off the Nicaraguan coast. The news of the impending danger reached the College about 10:30 A. M. Father Bernard New and Father William Tracy, who had both been close observers of meteorological conditions, got out their physical geographies and barometers and began taking notes on the weather. They plotted the wind directions and the barometric readings on the blackboard of the science lecture room.

Heavy intermittent showers at 10:30 began to dampen the celebrations in town. Mr. Burns and the boys, as well as the other spectators and marchers in the parade, were thoroughly drenched and forced to shelter. But after a while the sky cleared, the midday sun began to dry off the water and there was no abnormal wind. As a consequence the hurricane alarm was discarded, as it was believed that the storm had deflected.

Lunch at the College was moved up an hour in order that the boys might go early to the Barracks, a public athletic field at the other end of town and adjacent to the sea. Shortly after the meal Father Palacio, the prefect of studies, drove downtown with Mr. Tainter and Mr. Koch. Father Palacio remained there and the two scholastics returned to the college. Brother Stewart, the cook, was in the kitchen making pies for

dinner. Twelve-thirty saw the skies clouded again, an increased velocity in the wind, and more rain. Brother Jacoby, prefect of the boys, arranged with Mr. Tainter to conduct a swimming tournament in the Caribbean to keep the boys occupied in case the rain continued and prevented their going to the Barracks. An hour later (1:30) it appeared that an all-day rain had begun. The wind, still normal, continued from the north. The swimming meet was scheduled for two o'clock and a few of the boys were already making their way out along the pier that lead to the swimming kraal. But just then things began to happen.

THE FIRST PART OF THE STORM

The wind changed to the northwest with rapidly increasing velocity, so that it now hit the college from the land side. Pieces of zinc roofing, which Father O'Connor, the Minister, was using as sun shades for workmen who were cracking coral rocks for the seawall, began rolling out to sea. Boxes and barrels from under the college and around the kitchen tumbled across the campus and into the sea. Papers were lifted up and cut capers with the wind. The boys were warned to stay near the buildings as there was going to be a bad storm. Many of the faculty were on the third floor of the college watching the storm or going about the building closing doors and shutters. It was evident that a hurricane was here. The barometer, which normally hovered about thirty with fluctuations of only six-tenths of an inch, was now dropping gradually to below twenty-eight inches. The strong land breeze had considerably lowered the tide so that the sea was out as far as the kraal, two hundred feet from the wall. The zinc roof from one of the boat houses was the first to go. It was lifted up in one piece and sailed away like a piece of cardboard. There were three small boys at the kraal; they clung to the upright of the boat-house lest

the wind blow them away. Brother Jacoby saw their danger and rushed out to save them. The wind fairly carried him along the pier. It was necessary to get down on hands and knees and hold the walk to stop himself. A servant followed him out and together the five crawled back to shelter.

It was now 2:30. Rain was coming down in such torrents as are common only to tropical rains. The boys were not at all frightened though Ours were troubled with sad forebodings of the storm. The boys, wet to the skin, were having fun on the verandas running into the wind and letting it carry them back. Mr. Burns and Mr. Baumeister were on the third floor of the gymnasium building with about ten boys watching the wind. They felt a quivering in the building and descended to the second floor veranda to be more secure. After a few minutes there was a violent jar: the span of the gymnasium proper at the back of the building crashed to the south, the three story structure of the front remaining intact. No one happened to be on the floor of the gymnasium. The two scholastics and the boys, not realizing what had happened, were signalled to come to the main building. It meant crossing in front of the chapel, a distance of 50 yards, and braving the wind and rain. Mr. Baumeister assisted some of the smaller boys and Mr. Burns remained until he saw that the last had reached the other building safely. When he started across a gust of wind carried him a little distance toward the sea and only by bravely struggling did he manage to reach the chapel. When Brother Stewart saw the gymnasium fall, he rushed to the engine room under the kitchen to disconnect all the electric wires leading from the dynamo and batteries, so as to avoid a short circuit which would be ruinous to the lighting system.

The Fathers, awake to the seriousness of the situation, encouraged the boys to pray. Most of these in the main building now went to the north end, but the

wind was so strong that they could not get around the corner. Tremors as of an earthquake began to shake the building. Brother Jacoby remarked to Father Tracy that he did not think the College would go. Father answered emphatically, "I do!" Destruction was indeed imminent. Consternation seized upon all. First there was a rush for the center of the building; Brother Jacoby tried to hurry the boys to the back veranda so that they would be on top if the building toppled over. The force of the wind through the corridor prevented the boys from going to the back of the building. The shouts of the boys, the whistling of the wind and the creaking of the rafters made any united effort for salvation impossible. One of the boys pointed out to Father Superior, (Father Corey) that the pillars of the veranda were moving from the vertical. Father Superior shouted, "To the sea, to the sea!" But not all heard his call. There was a rush down concrete steps at the front; Father Superior, Brother Jacoby and some fifty boys making their escape. The rest of the fathers and scholastics were delaying to see that everybody got out of the building. Another half minute and all would have been safe. Father New and Brother Rodgers were hurrying down one of the staircases; Father Ferris, who had been in bed suffering from fever as a result of sunburn, was at the south end of the building with one of the servants endeavoring to get to the chapel. Fathers Rooney and Tracy had small boys with them whom they were trying to save; so did the five scholastics who were stationed along the front veranda near the steps. But time was too short. With a loud rumble as of rolling thunder and the shooting of many cannons the entire building, 250 feet long, 75 feet wide and 50 feet high, telescoped floor upon floor with the walls folded in—a heap of ruins. It took but a second to fall and crumble in the exact spot where it had stood,

the side-walk in front and the driveway behind remaining free from debris. Thirty-four persons were in the building when it crashed. Fourteen were killed outright, ten were drowned later on and ten came out alive. Father Superior and Father O'Connor both gave general absolution to all who might be caught in the ruins.

As Brother Jacoby was crossing the sidewalk at the foot of the steps he turned and ran backwards across the campus. He saw the entire building crumpling down, with the tower wrenched off the top and plunging point downwards onto the field. A small boy (Celio Ramos) was on the spot for which the tower was heading. Brother yelled for him to run and he just escaped being hit. All who had fled from the building reached the seawall in safety, in spite of the fact that pieces of zinc roofing and loosened boards were driven across the campus from the disintegrating building. The situation at the wall was precarious, so Father Corey urged all to drop behind the wall into the mud of the sea floor. There was no water here on account of the extreme low tide. They all did so and sank waist deep into the slime.

Father O'Connor and Mr. Burns were on the veranda of the chapel building when the college crashed. They both jumped ten feet to the ground and were uninjured. Mr. Burns saw a small boy, later killed, lying slightly injured at the edge of the debris. He picked him up and carried him to the others at the seawall. As he started back to see whom else he could find, the force of the wind was so great that it was only by crawling on hands and knees that he could make headway toward the wreckage. Though sheets of corrugated roofing and flying timbers whirled about him he reached the debris. He called several times but the roar of the wind and the clattering of loose pieces made communication impossible.

Brother Stewart was in the main corridor a minute before the crash; he spoke to Father Tracy who said: "It looks pretty bad." Brother walked to the back veranda and had just reached it when his feet slipped from under him and he fell to the floor, landing on the small of his back with timbers all about him. God only knows how he escaped. He crawled out and got onto his feet thinking that all the boys and the rest of his brethren were caught in the ruins, not knowing that many of them had made their escape to the seawall from the front. His first thought was to hurry to Belize for help, but the wind and the rain were so violent that he could not face them, so he took shelter until the wind had ceased along-side of a small building used as a paint shop. Father O'Connor heard Mr. Tainter calling from under the building and, bravely defying the flying pieces, began to look for an opening to get to the place whence he heard the voice. Mr. Burns located Father Ferris' voice and could soon see him pinned in the wreckage about twenty feet from the edge. He began working there to get the priest out. Brother Jacoby made an attempt to return across the campus to the building but the bigger boys, realizing the danger, held him in the mud behind the wall. There the boys crawled through the ooze to get to Father Corey who was hearing their confessions. He heard them all, sometimes two at a time, as in their eagerness a boy would get to either ear and start his accusation.

The driving rain and wind from the northwest continued for about twenty minutes longer, and then, rather suddenly, there came a great calm. Most of the chapel building, and the three-story portion of the gymnasium were still standing as also were the engine room and the toolshop which were under the kitchen.

The problem that confronted Ours outside the building was to release those pinned inside. Father Superior, Father O'Connor, Mr. Burns, the three Brothers,

and about fifty boys thought the storm was over and quickly set to work on the building. Mr. Burns recovered a bicycle from the engine room and immediately started post haste for Belize to get help. Brother Jacoby had a list of all the boys in his pocket and made an attempt to check over the boys whom he had with him, but he had lost his glasses and could not make out the names on the list. Father Corey decided that it would be best to get the boys to Belize, at least the smaller ones. With these and others who wished to go, Brother started off. He hurried the boys out to the road that leads to town while those who remained continued their work of locating the living and finding a way of getting them out from under the debris. Brother Stewart and some of the servants worked to release Father Ferris. Father O'Connor continued to try to get to Mr. Tainter while Father Corey crawled through a sort of tunnel to reach a small boy (Luis Sagastume) pinned under a pillar with a nail driven into his back. The boys who stayed were doing their best to get out others of those who were trapped.

But the calm was only a lull in the storm. Further and more frightful horrors were soon to follow.

THE SECOND PART OF THE STORM

On arriving in town, Mr. Burns spread the report along the streets that the College had collapsed. He went directly to the fire department and police station. As very little damage had been done in the city during the first blow, the officials at the station were so surprised at the report that they asked Mr. Burns to give his name so that in case the report were false he could be prosecuted.

At the Bishop's residence there were His Excellency, six Fathers and a Brother. The first storm made them considerably uneasy for they could see neighboring houses losing parts of their roofs, and pieces of

wood and tin being blown about. The two towers of the Cathedral were shaken off and crashed onto the street in front. During the storm Father Palacio, who had been visiting some friends in the city, came to the Presbytery wringing wet. Then a man came breathless at the street gate and shouted, "Father, the college has blown down and all the boys are killed." Fathers Palacio and O'Neill immediately procured the Holy Oils and started out into the rain. At the bridge over the river they met Mr. Burns and with him they hurried out of the city toward the college. A friend took them into his car and swiftly motored them through town until a large tree across the road forced them to abandon the auto and run. A large number of people were rushing along with them to lend aid or to satisfy their curiosity.

At the southern edge of the residence district there is a drainage canal emptying into the sea. The canal is thirty feet wide and over it at this time was an iron-work bridge with concrete abutments. Immediately across the bridge was what was known as Coolie Town, a settlement of some twenty-five houses where lived about two hundred or more East Indians. Just beyond these houses is an old fashioned burial vault of concrete, ten feet high and eight feet in width, enclosing three sides of a square plot of ground twenty yards on a side. Beyond the vaults the road leads directly through swamp land for a quarter of a mile to the College. The sea is a hundred yards or so away. This swamp during the preceding year had been cleared of trees and undergrowth on both sides of the road, so that it now resembled an open prairie. There was only one small house along this quarter-mile stretch. As the two Fathers and Mr. Burns crossed the bridge in the canal they noticed that the sea was creeping up upon the land. The water was at first ankle deep on the road. Before they had gone a hun-

dred yards beyond the vaults it had risen to their knees. Then out of the semi-darkness and teeming rain Brother Jacoby and the crowd of boys who had started from the College appeared. The boys were strung along the road in little groups, the larger ones helping the little fellows through the surging water. A violent south wind had arisen, exactly opposite the first blow in direction. This it was that was pushing the tide far beyond its normal limits. The darkness of night settling down about 4:30, Father Palacio asked if there were any of the Fathers or boys under the fallen college building. When he found there were, he forged on ahead through the water and wind to give his priestly aid. But he could not get very far. The raging wind and rushing water swept him off his feet and rolled him into the swamp, where he was found two mornings later, baked by the tropical sun, with his face in the mud and arms outstretched—a corpse.

Father O'Neill and Brother Jacoby got to the vaults and were able to lift about twenty-five boys to the top. On account of the sheer sides of the ten foot walls and the raging of the elements it was no easy task to get the boys up. When the boys had all been helped to safety they themselves climbed the walls. All lay face down on the flat surface. Father O'Neill heard Brother Jacoby's confession and gave absolution to the boys again. The hurricane wind blew, the cold rain pelted them and again and again the salty sea splashed up over their heads. When would the level of the water rise high enough to float them off and plunge them into the depths beyond? This was their worry. Death seemed very close. For two hours they lay there watersoaked and stiffened with the cold. The darkness at times was so dense that they could not see one another.

When Mr. Burns met the boys he waited on the road to assist the stragglers who were coming up behind.

He met a boy (Brajín Solís) who had been injured. With his arm around his neck he started for one of the nearby houses, but before he reached it, the boy fainted. A gentleman took charge of the boy and Mr. Burns returned to the road to help others who were having difficulty getting along. The third time he left the house the water was over his shoulders and with one of the boys he was carried by the waves back toward the bush. After considerable struggling he reached a large dead tree about three feet in diameter. A native was trying to climb it. He asked Mr. Burns to help him up. This he did, but when the latter tried to climb the man kept pushing him down with his foot. For some unaccountable reason someone had driven a ten-penny nail into the tree a few inches above Mr. Burn's head. To this he and the boy clung, battered and torn by the wind and water for the rest of the and torn by the wind and water for the rest of the storm. Twenty yards away he could just make out the outlines of the house to which he had taken some of the boys for refuge. Like all other Belize houses it was raised on posts several feet from the ground. Suddenly, with a crash the house fell, rolled on its side and floated directly toward the tree to which Mr. Burns was clinging. Tropical trees seldom have deep roots; hence they easily topple over in storms. But here was a solid building about to bump up against one. Trust in Providence was all that was possible here, as indeed it was for every one all during this time when human efforts could do nothing to combat the raging forces of nature. The house hit! The tree shuddered, and then on either side of him, Mr. Burns could see the two halves of the building tumble past. Through the open sides he could see several boys clinging to the walls, terrified and motionless. Both parts rolled back towards the woods and finally stranded at a clump of trees. In the bumping and falling three of

the boys were thrown out; two of them (Cordova brothers) were drowned, the third found salvation by clinging to a tree.

AT THE COLLEGE

The rising sea and the approach of the second part of the storm found Father Corey, Father O'Connor, Brothers Stewart and Teson, together with several of the boys and servants working at the rescue of those in the college ruins. Brother Teson had been at the pump house back of the gymnasium at the edge of the sea where a small turbine was used to pump the rain water out of that part of the property which was below sea level. One boy (Eduardo Beltrán) was rescued, but his lower jaw was fractured. Brother Stewart carried him over to the part of the gymnasium which was still standing, but when the boys started for Belize they took him with them. Strangely enough, in his weakened condition he survived the second blow. A servant (Ruperto) who was with Father Ferris was taken out with both his arms broken. Brother Teson and the boy's brother (Marcelo) laid him on a door and started carrying him to Belize, but the storm soon sought them and the two boys were carried off on the crest of the tide. Strange happenings! the injured servant was found the next morning but his brother had been a victim of the water.

Brother Stewart worked with several of the boys and servants to extricate Father Ferris. As the sea rose his help gradually disappeared one by one and when the water was up around his waist Brother found he was working alone. It was a sad situation.

As the water continued to rise Father Ferris felt it trickling around him. He realized Brother could not accomplish much more, so he thanked him for what he had done and asked him to seek safety for

himself and to pray for him. With a pitiful goodbye they parted. Father Ferris was drowned by the water, while Brother Stewart climbed up onto the debris and crawled in between two of the veranda floors which were now only two feet apart. He had just gotten in when the chapel crashed and was shattered on top of the ruins of the college. He lay inside for several hours, wet to the skin and utterly exhausted with a pain in his chest. He thought he had pneumonia. Brother Teson climbed to the top of the ruins and with one of the boys (Lisandro Paiz) clung there until the second storm was over. Father O'Connor came out from the wreckage and got to the front of the building to avoid being hit with flying pieces of lumber. As he was struggling about in the water he received a severe blow in the back from a moving timber. He thought his end had come. The three-story front part of the gymnasium was torn from its base and came floating down across the campus. It was soon shattered by the violent wind and Father O'Connor was just able to hoist himself up onto a floating side of the building and with it was taken around the north end of the ruined College and then away out into the open spaces beyond the road with frightening speed. Father Corey had to leave the boy with the nail in his back, so he gave him absolution and came out into the open; the water being up to his chest. A broken part of the College tower floated up to him. He attempted to board it when a big beam struck him and dislodged him from his place. He held to the log and was carried like Father O'Connor about a mile back into the swamp.

The sea now surged over the land. The roaring wind and ruthless rain tore things to bits. Pitch darkness shrouded everything. Many heroic, youthful lives were being snuffed out by the water. It seemed like the end of all things. Those still alive were praying hard and waiting for their turn to appear before their

Judge. A small group still lived under the ruins of the college, perfectly ignorant of what was happening above them; the crowd on the vaults shivered with cold, and, back in the swamp, many fearful souls were clinging to pieces of wreckage or to trees, in the full face of the hurricane blast. For an hour and a half the forces of nature seemed to run riot and the slender threads of life quivered as human efforts to combat the storm came to a stand-still.

Before we relate what happened at the end of the storm, let us review the events under the college building from the time it fell. Ten members of the faculty were caught in the wreckage. Of these Father New, Mr. Smith, Mr. Baumeister, Mr. Koch and Brother Rodgers are thought to have been killed outright. Their bodies were all found in a mutilated condition when the wreckage was cleared away along what had been the front veranda. Four were drowned when the tidal wave came in. Of these Father Rooney is the only one believed to have been seriously injured. Mr. James Tainter, who was the only one of Ours to come out alive writes these graphic lines:

"Where was I? On the front veranda, outside Father Palacio's office, near the door which opens onto the porch. All I know is that the floor on which I was standing buckled. Castejon (a ten year old student), whose hand I was holding, and I fell to the floor, and down came a ceiling on my back. I waited to be crushed. . . . It stopped!

"Then followed screaming, cracking, calls and yells. It was terrible. The first intelligible voice I heard said, 'Father, give us general absolution.' I think it was Father Rooney's voice. Next I heard Father Tracy give the petitioner absolution. I then asked for absolution for myself and for those who, I felt, were with me. Father Tracy gave it to us. We all said the act of contrition together. I then knew there were live boys with me as well as with Father Tracy who was about five feet from me.

"I next asked who was with me. Ernesto Castejon, Vincente Saenz, Jose Gonzales and Joe Manzonillo (a servant) answered. And lo! next to me Mr. Deodato Burns said:

" 'Jim, I am here, but a board is on my hand.'

"Then Castejon screamed and said a board was on his head. It was a veranda pillar. Dato freed his hand. Joe Manzonillo, Dato and I then tried to free the brave little boy from under the beam. It was impossible. We made Castejon keep quiet until I yelled for help. Father Tracy answered. I asked him if he were hurt.

" 'No.'

" 'Who is with you?'

" 'Juan Solis, Amin Awe and Del Cid.'

" 'Are you injured?' I asked again.

" 'No, but we are trapped under a ceiling.'

"Then Castejon screamed so that I could not hear the others. Father Tracy's group was the only one I could talk to. Again Dato, Joe and I tried to help Castejon. Useless. We said prayers. Then we felt the water coming in. We thought it was from the rain. It grew higher. Castejon yelled that he was drowning. Once more Dato, Joe and I tried to release him. This time by force we pulled his head free from the beam. Now there were seven of us safe (as I later found out, Ernesto Hernandez was with us).

"The water rose higher. We prayed—said a rosary. Dato and I were in a place where we could almost sit up straight. We tried to encourage Saenz, Castejon, Gonzales and Joe by telling them that the water would soon stop, and assured them that God would see them soon if they had to die. Again we recited an act of contrition. I had Castejon's hand; he could not raise his head any higher and water covered it. I felt a slight movement and he was dead. A quick beautiful death, not a complaint from his lips.

He merely asked, 'Mr. Tainter, will I die?' I think Vicente was next to drown.

"Dato and I had our heads as close to the ceiling as possible. The waves could now be felt and they were filling up the entire space. Our heads were under water. I held my breath; Dato did the same. As the wave subsided we took another breath. We continued to do this for a number of minutes, the exact number I will never be able to tell. He began to choke; his head seemed to lower. Then I felt his head strike my chest several times, and good Dato was dead.

"When the next wave subsided, Joe, the servant, said, 'Mr. Tainter I think I can put my head higher over here.' I felt for him, took a breath and put my head under the beam that separated us. Sure enough, we had several inches more between our upturned mouths and the ceiling. Little Gonzales was still alive, too. The three of us then continued to hold our breath when the waves came and to take air when they subsided. The waves never rose beyond an inch from the ceiling in this place.

"We lived like this for fifteen minutes or more. Soon the water began to lower, and our hopes for safety rose. We started a rosary again. Water went down to our belts, to our shoes, and then lower. I heard a moan. I asked who it was. It was del Cid. He was still alive. On further questioning, he said that Azurdia and Alvaro Ascensio were alive also. We later found Villamar alive with them. 'Where is Father Tracy, Awe and Solis?' I asked.

" 'They do not speak since the water,' he replied.

"Then I heard a voice screaming in front of me. It was Luis Sagastume. Eight of us alive after the water, three with me, four in de Cid's group and Luis Sagastume. I began to yell. I heard a reply. It was Leo Burns. First they got out Luis Sagastume, as Father Corey had heard his voice before the water

rose. I still thought it was rain that filled our hole. Every time we heard it begin to rain we started a rosary. In reality it had been the sea wave."

THE NIGHT

It was around six o'clock when the storm abated. The strong wind ceased, but the rain continued to come down as heavy as ever. For a while it got somewhat lighter but the night was soon to come on and leave the whole city in total darkness until the following morning.

As they lay on the vaults one of the boys pointed out to Brother Jacoby that several boys were up in trees nearby. With the calming of the wind, the sea began to return to its boundaries. Mr. Burns felt the water going down and first got his feet on the ground, then waded through the water with the little boy he had with him and left him at the vaults. Then he returned into the clump of trees and began picking the boys off one at a time. At first they were reluctant to come, thinking they would drown in the water. But the scholastic persuaded them that he would care for them and soon got them all to the vaults. Father O'Neill, Brother Jacoby and the other boys came down from the vaults then and held a consultation as to what to do. Just then Father Corey and five more boys appeared out of the swamp. The tide had lowered enough for them to walk and they headed for the road coming out where the rest were. The decision was made that all should go to Belize. It was but a few yards to the Coolie canal. There the bridge had been washed away and the water was rushing out to sea like a swollen torrent. It was plain that all could not swim the distance across. Without much hesitation one of the boys (José Caballero) plunged in and made the other side. From there he threw back a telephone wire he found along the road with a stick tied to the end of

the wire. Three or four got across by diving into the stream and catching the stick. But this process was dangerous and slow; for often the stick would fall short and have to be pulled back and thrown again. Brother Jacoby got over in this way and then signalled Henry Neal to fasten the end of the wire to the concrete abutment on the college side. When he had done this Brother did the same with the end which he was holding. Now they all began to cross over, cautiously moving hand over hand, their heads sometimes dropping below the surface and their bodies stretching out horizontally in the rushing water. As they got to the other side Brother Jacoby, who stood chest deep in the canal, caught them and passed them on to those on the bank. Only one boy let go. Brother immediately dove after him and caught him. But the boy got his arms around him and they both sank under water. Brother thought he was gone and made an act of contrition. But his feet presently touched the shallow bottom of the sea and he was able to wade back with the boy to shore. Then he returned to the receiving end of the wire. After about half were across, Father O'Neill dispatched the boys in little groups and soon set out himself for Belize. Among the last ones to come over were Father O'Connor, whose back was hurt, Brother Teson and Henry Neal, a faithful colored servant of the college who had lost his wife, seven children and all his possessions in the storm. When all were over Brother set off with the last of the boys toward town. It had taken them nearly two hours to get all across.

The journey was a harrowing one. They had no lights and the streets were strewn with the debris of shattered houses and fallen trees. Only by the sense of touch and direction could they make any headway. The distance is little less than a mile, yet it took them over two hours to make their way to the Bishop's house. They got into a cemetery and not a few shins

were bruised by the low gravestones; a thorn tree scratched some severely and tore away already tattered clothes. Now it was up the side of a toppled house, with feet dropping through shattered windows, then over a boat washed up on land by the tide or under a fallen tree. Once they were lost. Brother had a whistle with him and blew that until a man with one of the few lights to be had came to their assistance. They got their direction again and continued into the darkness. Wires caught them under the knees and under the chin and many times they fell flat on the ground. At last with the aid of an occasional light they reached the Presbytery. They had to crawl over the ruins of the church towers to get into the house.

Bishop Murphy and the Fathers there had heard of the dreadful destruction of the college, but after the second part of the storm they had their own flock to care for. Father Tenk, one of the pastors, had started out to the College in a motor car just before the second wind. He had moved only a short way through town when the tide rolled in. He and his chauffeur stood up in the car and then on top. Though badly buffetted by the wind and water they survived. They were expecting the car to be turned over at any moment during the long two hours of the storm. The chief of police also was caught in an automobile on his way to the College, but was thrown out and drowned. The town was badly hit in the second part of the hurricane and people dying and injured were calling for priests. In the face of the blackest desolation some came to their pastors for consolation and protection. The Bishop's house is a three-story building; only the roof was shattered. Hence there was protection of a sort from rain on the lower floors. The house was filled with people all night long. The lower floor was covered with a thick coating of slimy mud which was left after the tide went out. This had arisen as high as the tops of the tables. Much of the

food supply which was on the first floor was damaged. Brother Jankowski did manage to salvage some of it by carrying it upstairs to the Bishop's room. It was there that Brother made coffee in a washtub and served it, with cheese and crackers, to the boys. Of the possible sixty boys still surviving the horrors of the hurricane only nineteen reached the Cathedral Presbytery that night. The rest had been lost and found shelter in the houses of the city. Those whom he had with him Brother took to the Bishop's chapel, one of the few rooms where the water was not coming through the damaged roof. Here he had the boys take off their wet clothes and cover themselves with some sheets which he had secured. Then they all lay down on the floor to rest. Sleep was out of the question for most of them. At one-thirty Father Hickey came in with a candle and some vestments. After a few minutes Father Corey, who had shortly before returned from the College, then said Mass. Brother and all the boys went to Holy Communion and then lay down again while the other priests continued to say their Masses before the day should dawn and more calls on their services would be made.

Father Corey had arrived at the vaults shortly after the water went down. He and Mr. Burns had then started back to the College to do what they could. They had no light, no tools, only their heroic desire to spend themselves in behalf of those who might still be living. Mr. Burns writes the harrowing details of the happenings of the night:

"Father Corey and I returned to the College to see if we could find any still alive beneath the ruins or possibly find some still floating about in the bush. It was already pitch dark. Water was knee deep on the road and a drizzle of rain added to the coldness of the evening. We stumbled several times and once fell into a ditch where a culvert had been washed out. No one was seriously hurt, though our shins were

badly cut. On reaching the college gate we heard someone emerging from the road leading to the bush. We waited until he reached us and found it was one of the townsfolk who had started out to help at the College. He had been carried off into the bush by the second part of the hurricane and only now could he find his way out. He could not help us as he wanted to go home to see how many of his family still survived. Father Corey and I made our way to the college building, and there on the edge of the debris at the old paint-shop were Brother Teson and Lisandro Paiz, one of the students whom Brother had saved. They were both uninjured. We sent them to town immediately in the hope that they would be able to send help, and then we started to look for the survivors. It seemed like a hopeless task, for there we were in pitch darkness stumbling on timbers that were in anything but order. Father Corey had remembered where one boy (Luis Sagastume) had been trapped. He had been trying to extricate him soon after the building collapsed, but was carried away by the tide before he could free the youngster. We soon located the spot and in a few minutes Father Corey had found the boy. He answered our calls saying, 'Here I am, here I am!' Apparently when the tide came it lifted some of the beams and the boy was able to free himself, for he had been pinned under a big beam with a nail driven into his back. By moving a few boards we soon had him out in the open—a free man once more.

"We then began to look for more. Our only method of locating them was by shouting. We called several times and finally heard a faint reply from someone deep down in the ruins. It was Mr. Tainter. Only with difficulty could we hear him, so we suspected that he must be a considerable distance from us. We called from various angles to see if we could locate him more accurately. At length we found a spot where we could hear him somewhat better, so we began to clear the

debris. After moving a few boards we found we had reached the corrugated tin roof of the building. It would be impossible to get through that, for we had no tools whatever—not even a flashlight or lantern. After trying a few other entrances we realized it would be useless to try to reach them without tools. We finally decided that Father Corey should take Luis Sagastume to town and then send a crew of men with lanterns and tools. I told Father Corey that I would stay with Mr. Tainter until they returned and added that if help did not come within three hours it would be a sign to me that he had not reached the city and I would come in for help."

Mr. Burns then sat on top of the ruins within shouting distance of Mr. Tainter. He was pretty well exhausted after the experiences of the afternoon and evening. With his foot or his hand he kept moving a board so that it sounded to those below that several people were working on the debris to rescue them. He kept telling Mr. Tainter to be patient and they would be down to the victims in a short while. The account of Mr. Burns continues:

"After conversing with Mr. Tainter for some time and trying various ways to reach him, I decided that the three hours had elapsed; in fact, I think it must have been more like four, so bidding him to be patient while I was busy elsewhere—without, however, telling him what I was going to do—I started to town for help. Really I thought I knew the College road, having travelled it so frequently; but somehow or other I found myself continually straying off to one side or the other.

"When I reached the Coolie canal, I found that the bridge had been washed out. There were two natives standing there at the side of the road, but neither dared to attempt swimming the canal. You can imagine my doubts; Father Corey was nowhere to be seen, so I immediately imagined that he had attempted to

swim and was drowned. Consequently that must have been the reason why no help was sent to the college. I waited for a few minutes hoping that someone would come. Finally, I decided that help had to come, so I plunged into the stream. The current was terrific, for the canal was still draining the tide which had flooded the entire country-side. Before I could make three full strokes, I was carried out far beyond the opposite buttress of the bridge and was being hurried out to sea. Really I don't know how many acts of contrition I said, but they were fervent. I knew that there was a small peninsula stretching out to the sea, for I had frequently passed through this same channel with 'The Loyola', our small motor-boat. I used every bit of strength I had left (which wasn't much) to reach the peninsula before I reached the sharks. I soon found a place where I could touch bottom and still have my head above the water. From there I easily made my way back to the mainland and finally to the bridge. But the worst part of it was I still didn't get across the canal, for the peninsula was on the same side of the bridge whence I started.

"I rested for some time and then began to make up my mind to try again, but somehow or other I couldn't persuade myself that it would not be suicidal to try a second time. Believe me, that was no easy case of conscience. The worst part of it was that I had only two Creoles there to solve it for me. I decided to wait. It was still raining and a land breeze helped to make the night unusually cold. Suddenly I saw a light coming from a place far down the road. My hopes rose like watered stock, but you can imagine my feelings when I saw it disappear down a side street. In a few minutes I was back to normal again when I saw another light appear. This time it continued along the road and finally reached the opposite side of the canal. Father Zurlinden (one of the pastors

at the Cathedral) and Mr. Henry Melhado (a prominent Catholic layman) had come to the rescue. They brought two lanterns and a five-cell flashlight. With the aid of their lights they found the wire which had been stretched across the canal by Brother Jacoby. Father Zurlinden came across hand over hand and brought the flashlight. Then he returned and brought the other lanterns. It was certainly a feat of juggling and swimming, for none of the lights were extinguished in the water. Mr. Melhado, who had been injured during the storm, dared not attempt to cross, so Father Zurlinden and I took the lights and started for the College. Father Zurlinden said he had sent two men on ahead with axes, but they failed to reach the bridge.

"We arrived at the college in a few minutes and I called to Mr. Tainter. He was still there and yet uninjured. By means of the lights we could find small openings in the debris. Some of these could be enlarged by pulling a few sticks or moving boards, but invariably after working for a few minutes we came to a ceiling or a floor which completely blocked our way. At length we found a large opening which we entered and then by crawling on our stomachs along a narrow passage we finally reached a place where Mr. Tainter's voice was much clearer. In fact, he seemed to be only a few feet away. Despite his nearness it took more than an hour to clear a way and at length he said he could see a faint beam of our light. We kept on working and soon he said, 'Hold the light, I can see your face!' I was unable however to see him as a huge beam separated us. By continuing down my narrow passage I came to a small opening beneath the

beam. Here a few sticks could be removed enabling those who were trapped to reach us. I passed the flashlight through a small hole and with the aid of this Mr. Tainter was able to clear a passage from the opposite side. In a few minutes the opening was cleared and the smaller of the two boys crawled through, followed by the servant and finally by Mr. Tainter. When I saw the place in which they were trapped a cold chill ran through me. I still can't understand why they weren't crushed to death.

"It was easy enough for us to find our way out from there, though I assure you we had to do considerable bending and squeezing. When we finally reached the outside the three were unnerved, but Mr. Tainter, who has ever been known for his marvelous physique, immediately began to help us find the other living survivors. It was then after one in the morning. At first we tried to reach them by clearing small passages but that was impossible. We finally decided to start at the top and cut our way down through the three floors until we should reach them. From the sound of their voices they seemed to be near the front steps. We found a small opening where the central staircase had collapsed and hoped to make an entrance there. Things went well till we came to the second floor. There we were halted by the double floor and ceiling of the visitors' parlor. We had no tools for chopping nor, in fact, any tools whatever. I decided to try to get to the old machine shed to see if an axe or a hatchet had been left. Though the shed was only a few yards away it took several minutes to reach it, for I had to make my way over the debris of the College building. The machine shed which was under the kitchen was almost intact, although the kitchen had been blown off. All that I could find were an adze, a sledge hammer and a hack-saw. On my way

back I stumbled across a stock of bananas. I knew that Mr. Tainter and the others would welcome them, so I threw it across my shoulder and returned to the rest. We filled Gonzales and Manzonillo with bananas and then found a sheltered place for them to rest, while we tried to extricate the others who were still trapped. The adze made a poor axe, so we tried the sledge-hammer, hoping to be able to break through the floor. Unfortunately Mr. Tainter put too much pressure on the second swing and the handle broke. Then we had to resort to the saw and the adze. With considerable difficulty we made an opening large enough to let us into a small chamber. We crawled in and there we found several bodies of those who had been trapped just inside the front door. The first was that of Father Tracy. He was lying face downwards, but by no means crushed, for this small chamber was six yards long, ten feet wide and two feet and a half high. A small board was lying across his legs at his shoe tops. It was evident that he had been drowned. Near him, held by nothing was the body of Emelio Awe, who was also drowned. Further on was a box-like structure formed by the door frames of the main entrance. Two heavy doors acted as a cover to it and the front veranda porch was the bottom. In all the box much resembled the platform of a teacher's desk. It was about eight feet long, six feet wide and fourteen inches high. The lower part was raised somewhat and through the opening on the bottom arms and legs of the trapped victims could be seem protruding. . . . The living boys were somewhat higher than those whom we saw. To free them meant we would first have to remove the corpses and to remove these meant that we would have to cut through a twelve by twelve beam which supported most of the debris above us. That did not at all appeal to us, for there was a possibility that the entire ceiling would collapse upon

us. While we were trying various methods the father and a servant of one of the boys who had been drowned under the building arrived. A few scenes passed which added to the difficulty of our task, but it were better not to mention them here. They did however bring two firemen's axes, which later helped us considerably.

"In the meantime we sent Mr. Tainter and the two boys to town. Mr. Tainter was a bit reluctant to go, but the shock which he received when the building fell was more than anyone could have endured. Father Zurlinden and I continued to work for the living boys. We cut a small opening through the floor of the visitors' parlor and came to the doors of the front entrance. These, as I said, were the cover of the box which confined the boys. In cutting through the floor the hacksaw came into its own for between the joists where we had begun to cut we came upon two conduits. At about four o'clock Father Zurlinden returned to the city to celebrate Mass. I did my best to continue the work, but it was not until six-thirty or seven that I succeeded in getting the first boy out. A few minutes later came the second.

"About that time Mr. Tainter reappeared and with his help another boy was taken out. Del Cid was the only one who remained, and he too would have been able to crawl out if his arm had not been held by a heavy beam. To reach him we had to go to the top of the building once more and cut another hole down to the first floor. At nine o'clock more help came with axes, saws and hammers, and with the daylight it was comparatively easy to work. We reached del Cid about eleven and by twelve we had him out of the debris and on the way to town. It was necessary to take him by way of the sea, for the road was impassable. His arm had already large blue marks where it had been held by the beam. He was very

weak and pale. He was the last living victim to be taken from the ruins and it was nearly twenty hours since the hurricane had blown the building down. First aid was administered in Belize and he was taken to the Presbytery. I myself reached the city about three o'clock in the afternoon. And oh! what a joy to see college boys and the remaining faculty members again. I was afraid to begin inquiring for those whom I did not meet for fear of being told that they too had not as yet been found."

Dawn found a city in ruins. Worried and wan, wet and mud-spattered, homeless and hopeless people walked the dreary streets in search of loved ones. The hurricane took a toll of over two thousand lives, or about one in every eight inhabitants. The slimy sediment left by the tidal wave covered everything. Food supplies were damaged and the water situation was dangerous, for the only source of supply were the vats connected with roof spaces and these had been ruthlessly destroyed. The sea front, the river and the canals were strewn with floating wreckage and the corpses of men and beasts.

At the Cathedral Presbytery the Bishop, Ours and the college boys faced a trying situation. The suffering members of the flock needed the care of their pastors, over half of the College faculty lay lifeless under the ruins of the College, the rest were pitilessly fatigued, and only a handful of the boys were accounted for. Exhausted, nerve-racked and fearful all bravely set about the work before them. At eight o'clock Brother Stewart arrived utterly worn out. Some time during the night he had crawled out from between the veranda floors where he had sought shelter during the second storm and finding no one around and no response to his calls, (though Father Zurlin-

den and Mr. Burns were working then at the rescue of Mr. Tainter) had stumbled through the darkness to the Coolie Bridge. He was alone and in his weak condition was unable to make a crossing. Noticing a light on top of the College ruins he returned and met Mr. Burns with the stalk of bananas on his back. As tools were scarce and working space cramped Brother could not lend much help. When the little boy who was with Mr. Tainter under the building was taken out Brother Stewart took him in charge and returned to the bridge where he had to wait till morning to get a boat to cross. The Bishop took Brother to his own room and put him to bed. Brother Jacoby went out into the streets searching for the boys whom he missed. Brother Teson and Brother Jankowski looked after the food problem for Ours and the boys. For the next three days what meager meals could be had were served in bread-line style. Some canned foods were taken out of the college wreckage late that day and brought to town. The boys did their share of the work; they helped with the cooking and with the cleaning up of the mud deposit on the lower floor of the Bishop's house, which work Brother Jacoby directed. All day long the boys kept straggling into the presbytery, all tattered and dirty, and each one with a heart-rending story of how he escaped from the storm.

Father Corey and Father O'Connor went out early to get men to help them with the rescue work at the College. Under such conditions they were able to get but a few men and some saws, axes and hammers. What a pitiful sight the Superior of the mission had to face as he made his way along the road to the College grounds. Back in the swamp off the road were strewn the remnants of the chapel and gymnasium, water tanks and driftwood. On the campus lay the broken College with the precious remains of nine

Jesuits, thirteen boys and four servants buried beneath it. But heroically he set to work and the first day they were able to get out one body.

The second day after the storm (Saturday) the funeral of Father Francis Kempheus took place. He was the only one of the victims of the storm who had a church funeral. The hurricane had wrecked his little church of St. Ignatius and caused it to fall on top of its pastor and about two hundred children and grown-ups who had assembled there for a holiday celebration. With skull fractured and legs broken Father Kempheus gave absolution to his parishioners and when the tide arose departed with many of them for Heaven. He had been the longest in the mission of any of the missionaries.

Father Zurlinden and Mr. Tainter found the body of Father Palacio this same morning in the swamp and buried it on the spot. Three bodies of boys were removed from the college ruins after a whole day's work. This day also the surviving boys were taken to the ruins to recover what clothes they could find. Fortunately much of the wardrobe that was in the dormitory on the top floor was easy to get at and some of the boys were able to get their good clothes. The next day (Sunday) one of the dry goods stores in town opened up and the boys were outfitted with hurricane stock. Each one that needed them received a pair of shoes, pants and a shirt and were then ready for travel.

Saturday night a trans-Atlantic liner, the "Toltec", arrived in port, having been dispatched by the Guatemala and Honduras governments and the United Fruit Company to bring the boys and other citizens home. Other smaller craft from the Republic of Honduras arrived with medical and food supplies and parents in search of their children. One of these boats left at noon on Sunday taking nine of the boys from

Honduras in charge of Mr. Tainter. The same day just at 4 o'clock the "Toltec" weighed anchor with the rest of the boys accompanied by Father Corey, Mr. Burns and Brother Jacoby and a large number of refugees from the city. As the ship pulled away red funeral pyres flared against the darkening sky as whole sections of the city were put to the flame as a preventive against pestilence. To the south of the city a heavy heap of ruins at the sea shore marked the spot where the magnificent College had so lately stood. From the hatches of the ship saddened, tear-dimmed eyes looked out at the spectacle, while from the broken hearts of prefects and boys there rose the favorite hymns of the College, "Adios, Excelsa Reina" and "Viva Cristo Rey."

The tragedy is finished. Will St. John's College on the Latin American frontier ever grace the sunny Caribbean again? "God's Holy Will be done!"

A. M. D. G.

THE FIRST SUMMER SCHOOL OF CATHOLIC ACTION

By John J. Ryan, S.J.

To hold a two-weeks Summer School during August in a city proverbial for its heat; to attract to this school 535 priests, sisters, young men and young women from every quarter of the United States at the peak of the country's worst depression; and finally, to make that school so vital and interesting that every member of it sincerely regretted to see it draw to a close;—these were some of the incidental achievements of the first Summer School of Catholic Action, held from August 16 to 31, 1931, at St. Louis University, under the auspices of the Sodality of Our Lady. The real achievement, however, was the Summer School itself. Although it was frankly an experiment—and, one might add, a grand act of faith in Our Lady's Cause and in our country's Catholic Youth—it was no less a complete success in every detail of its comprehensive schedule as in its solid and satisfying results.

The official registration at the school was as follows:

Registered Delegates:		Distribution:	
Priests	23	Seminaries	5
Sisters	224	Parishes	64
Brothers	1	School of nursing	11
Scholastics	5	Men's colleges	8
Students	157	Women's colleges	29
Total registered	410	Girls' high schools	68
Auditors	125	Boys' high schools	6
Grand total	535	Co-ed. high schools	5

Although the number of boys, especially from Jesuit Student-Sodalities was relatively few, this was compensated in some degree by the caliber of the young men who were present, as it was explained, at least in

part, by the difficulty of the times and the inevitable problem of summer employment. The directors of the Summer School used every means available both before and during the school to give due prominence to the boys.

The school lasted two full weeks, and was recognized by the Department of Sociology of St. Louis University for three credits either in Sociology or in Religion. The sisters and girls were housed at the local colleges and convents, the priests and boys in dwellings near St. Louis University. Busses brought the students to and from the classes each morning and afternoon. During the first week these classes were conducted at Fontbonne College, and during the second at Webster College, two splendidly equipped schools for young ladies, ideally situated in the suburbs of St. Louis. Throughout the two weeks, the class arrangement was the same. The first hour, from ten to eleven o'clock, was devoted to the study of Christ. The second, from eleven o'clock to twelve, divided the students into parish, college and high-school groups, for the study of Sodality organization, methods and ideals, especially in the light of the principles of Christ, given during the previous hour. Lunch in the college cafeteria, followed by recreation, lasted from twelve until two. The afternoon sessions began with a two-hour period of laboratory demonstration of various Sodality works. The fifth hour, from four to five, closed the day with a round-table discussion on questions and problems of student and parish religious life. This seminar was conducted separately for parish, college and high-school sections.

No phase of activity in the modern school or parish, save that of mission work, which was left to the Catholic Students' Mission Crusade, was neglected. The entire course was based upon the second week of the Exercises of St. Ignatius. The opening talk of each

day, given to the entire group, set forth these principles of Christ and applied them during the first week of the school to the sanctification of the individual through such talks as: "Christ, Our Leader", "Christ and Modern Problems", "Christ, the Organizer", "Christ in the Blessed Sacrament," "Christ and His Mystical Body", "Christ and His Mother". Building the subsequent talks and discussions of each day on these principles of Christ, enunciated in the opening instruction, the Sodality was then studied as the ideal means of modern Catholic Action in its rules, its manner of organization, the working of its sections or committees, its probation and selection of leaders, its essential devotion to Jesus through Mary. The laboratory periods took the form of practical courses in the Liturgy, conducted by Rev. William Peutter, S.J.; of Boy and Girl Scouting condusted by two national scout leaders; Catechetics under the guidance of Rev. Jerome J. O'Connor, S.J., and Rev. Aloysius Heeg, S.J., authors of the justly famed "Chalk Talks", or visual method of teaching Catechism to children; Catholic news-writing by two competent newspaper correspondents; while model meetings of an actual Sodality and of a study club were staged as examples of what is being done throughout the country.

The second week of the school followed the same order of time, but stressed the apostolic side of the Sodality, in distinction to the personal holiness on which the first week had centered. "Christ's Zeal for Souls", "Christ, the Teacher", "Christ, the Litterateur", "Christ and the Multitudes", "Christ and His Apostles", "Christ and Sacrifice" formed the groundwork of Christology, given each morning of the second week during the opening lectures. A detailed study of the workings of the Apostolic, the Publicity, and Catholic Literature sections of the Sodality, along

with the formation and functioning of Sodality Unions, the choice and election of Sodality officers, and the Sodality's influence upon social life were taken up each day during the second hour and again studied in the light of the life of Christ. Laboratory demonstrations on play production, poster making and Catholic literature, filled the afternoon periods. Once again, each demonstration was directed by specialists.

Father Daniel A. Lord, S.J., the prime mover and inspiring genius of the Summer School, conducted all of the college discussions and delivered most of the lectures on Christ. Father J. Roger Lyons, S.J., and Miss Dorothy Willmann, both of *The Queen's Work* staff, conducted the sectional meetings of the high-school and parish groups respectively. Among the other principal lecturers were Father Francis P. LeBuffe, S.J., Father Joseph Husslein, S.J., and Father Gerald A. Fitzgibbons, S.J. In all, the faculty numbered twenty-two, ten of whom were Jesuits representing four different provinces, and all of whom were authorities in the field on which they lectured.

By far the most interesting and in many respects the most helpful and practical part of the summer school were the round-table discussions conducted from four to five each afternoon in college, high-school and parish groups. Definite questions which had naturally arisen from the day's classes, or which were proposed by the chairman, or put by the students themselves, were discussed from the floor, by both students and teachers. "Why are there so few Catholic lay leaders in the United States today? What percentage of leaders should we expect from our Catholic colleges? Can students be made interested in Religion? Will they talk on religious subjects? Why do some students discontinue to frequent the sacraments after school or during vacation? How stimulate knowledge and love of the Mass and frequent Communion? How much

spiritual responsibility are students willing to assume? How combat the growing dishonesty among students, and the careless relationship between boys and girls? What is the place of the college graduate in the parish? How increase and foster vocations through the Sodality? Can the Sodality better the social life of a school?" These are only some of the problems touched upon in the course of the two weeks at the college forums. They were not of course, solved with finality, but they were discussed frankly and sympathetically by those whom they concerned most, the Catholic teacher and the Catholic student. In many cases new angles were discovered for both teacher and student, and not infrequently definite remedies were offered and urged. In all these problems the generosity and good will of the students were manifest, and in some cases, the faculty, who formed fully half of the audience, readily and openly assumed the blame; for instance, that the religion course in so many Catholic schools is made the least interesting and least important of the subjects on the curriculum.

Those unfamiliar with the Sodality movement and its express aim to train Catholic leaders would have been surprised to see the self-assurance and the genuine interest manifested by the students in their readiness to speak at these forums on modern religious problems. During the past three years many of them had been trained by the Sodality in self-expression on Catholic topics. All of them showed that they were eager to advance the Sodality and improve its spiritual life in their respective schools, always, however, with proper deference to the wishes of their faculties. To further demonstrate the latent possibilities of the movement, even apologetics were tried one afternoon, when the audience assumed that it was in Hyde Park, and a college boy and girl arose in turn to convince this none too friendly group that Christ really instituted a Sacrament of His Body and Blood, and

that the Mass is the continuation of the Sacrifice of the Cross. After the presentation of each thesis, the speaker was heckled by this "Protestant" audience, who admitted only the authenticity of the Bible.

Such, in barest outline, is the Summer School of Catholic Action. But we have by no means given an adequate idea of this unique course. To appreciate its full meaning one must have experienced every moment of it and seen for himself the unflagging enthusiasm of 157 Catholic young men and women from every quarter of the country united under the egis of Our Lady in a sublime cause. Seldom, if ever, has such a group of Catholic youthful leaders been brought together. The sterling, manly conduct of the boys, the generous enthusiasm of the girls, the modesty, the candor, the faith and ardor of the very best of Catholic American youth, stamped the students of the assembly as the spiritual leaders in their respective schools today, and as the proud hope of the Church tomorrow. Their presence and their conduct was certainly a very strong argument for Catholic education in America.

It was, moreover, a convincing proof that the Sodality is most adaptable to modern school and parish conditions. Father Lord's *Plan of Sodality Action* is no longer a theory: it is an accomplished and a glorious reality.

Simplicity, devotion and the true joy of God's children characterized the assembly. The advancement of Christ's Kingdom in their own lives, and in their homes, schools and parishes was the one study of the entire time. Special meetings were the order of each day, so that besides the five hours of regular class, a sixth or seventh hour of special study was often asked for and obtained. Besides, private discussions on particular phases of Catholic Action were the common subject of conversation on the campus and in the busses which brought them to and from the school. That all these students had sacrificed their vacation or their sum-

mer jobs was taken for granted: all that seemed to matter during these two weeks was the study and the living of their Catholic Faith. With them were 224 nuns, (from almost every order and congregation in the country), sisters who for the most part had already attended their regular summer school in the earlier part of the season, and who had yet to make their annual retreat. These weeks had to serve for their vacation.

In many aspects the Summer School itself partook of the nature of a retreat. Religious in its every aim, it was based wholly upon the principles of the Spiritual Exercises. The Holy Father cabled his special blessing for the assembly, which was conferred at the close of the school. A public consecration to the Blessed Virgin, on the campus of Fontbonne College, a "*Missa Recitata versus Populum*" on the second day of the school, and the Solemn Benediction at the close, all served to deepen the thoroughly religious spirit of the course. Besides, a pilgrimage was made to O'Fallon, a shrine and center of Catholic Liturgy, some forty miles from St. Louis. Those who witnessed the Vespers, Benediction and the closing Acclamations, "Christus regit! Christus vincit!" glimpsed something of the sublimity, the depth and the beauty of the Church's Liturgy, when carried out to its minutest sacred detail.

Hand in hand with the thoroughly religious program, went adequate and appropriate recreation. Talking pictures in the college auditorium, entertainment provided sometimes by the students themselves, sometimes by a colored Catholic musical-comedy troupe, more often impromptu music, brought the students together in pleasant companionship, from after supper until ten o'clock. One of the many happy disillusionments of the School was the fact that this simple entertainment each evening more than contended these "modern" college students.

Another interesting phase of the Summer School which cannot be passed over in silence is the place that the Sodality freely tenders to the negro. Two negresses were present, representing parish Sodalities in St. Louis and in Chicago. Both were accorded friendly welcome by the faculty and students of the school. The Sodality did not fear to offer an encouraging and sympathetic hand to this oppressed race, in an earnest effort to help solve its religious and social problems. For that express purpose one of these delegates has been appointed to the National Advisory Board of Parish Sodalities.

A few quotations out of many more, may serve to show what impression was made on all who attended the Summer School. "I have attended school all my life", wrote a prominent priest, "have obtained three degrees and practiced law for five years before entering the religious order, and I can truthfully state that of all the courses I have taken, from ethics to domestic relations, none has been as interesting, as alive with encouragement for living and helping others, as this course has been." "My outstanding impression", states another, "is the practical and philosophic way in which the Sodality is facing modern problems and endeavoring to solve them". "I leave the S.S.C.A.", says a third, this time a teacher, "convinced that a Sodality well organized and active, can instil into our young people, far better than we can by our instruction, a real personal love for Christ and Mary". These comments would not be complete were we not to add a signed statement, publicly presented to Father Lord at the closing session of the Summer School by the secular priests who attended the entire school. The document reads:

"Dear Father Lord: We the undersigned six members of the secular clergy have attended all the lectures given for the general and the parish group during the two weeks of the First Summer School of

Catholic Action. We want you to know that the inspiration which we have received is far beyond our expectations, and we feel we are taking back to our parishes ideas and material that will assist us greatly in carrying on our work.

"We are most sincere in this expression of our gratitude and offer you our best wishes for the continued success of this project.

"W. F. Mullally, St. Louis, Mo., John B. Mullin, Brookline, Mass., Edmond J. Callahan, St. Louis, Mo., John V. Mechler, New York City, Frank Giri, Ensley, Ala., Robert E. Cogwin, Minneapolis, Minn."

This last statement, as well as the entire project of the Sodality Summer School of Catholic Action and its unparalleled success are of particular interest when viewed in connection with some recent statements of Very Reverend Father General in his Letters to the Fathers Provincial of France and again of Italy, both letters occasioned by the Allocution of His Holiness on the Sodality as an ideal means of Catholic Action.

Even in 1922 His Paternity, writing to the American Provincials, had insisted upon the adaptability of the Sodality "to the vicissitudes of modern times and circumstances," and had suggested the formation of Sodality directors among the secular clergy as well as among Ours. "The sodality", he adds in his more recent letters, "ought to be the precious auxiliary of Catholic Action". To this end he suggests careful selection of members, the use of the Spiritual Exercises, vocational instruction, the knowledge and love of the Liturgy, all forms of Catholic Action compatible with the condition of the Sodality, Academies and study-clubs on Religion, and above all, solid devotion to Our Lady. Besides this, he again urges that thorough training be given to directors, even by means of summer courses. These suggestions of His Paternity form the salient features of the first Summer School of Catholic Action.

Add to this the words of the Holy Father Himself, in his plea to the Sodalists of the world on March 30, 1930. "We were always interested in the Sodality", our great Pope of Catholic Action stated in part, "even by reason of Our particular affection for that Society wherein the same Sodality finds its nest and its protection."

"We thought of the Sodality when we embraced with Our mind and Our heart the great work to be done, and voiced the summons—We were about to say paternal cry—for help and co-operation, demoninating all these activities *'precious auxiliaries of Catholic Action.'* "

"Always remain where you are, and preserve intact the form which should ever be dear to you, and which has been, is and will be the safeguard of your enlightened and fervid Christian and Catholic formation. Still remaining upon the knees of your Celestial Mother, you will find the way, the time, and the energy to take your place in those special squadrons; those activities so providentally disposed for the common good, at a time when the Hierarchy has so great need of the assistance of the faithful and of the laity."

"You, beloved sons, members of the Sodality of Our Lady, are come to tell Us by your presence all that your Sodality in its centuried history has accomplished in this vast field of beneficence; ready to do good wherever the possibility or necessity presented itself; co-operating in every manner both high and low, exquisite and simple—in a way that only such a Mother as yours could teach the souls redeemed by the Blood of Christ."

No sooner was the school ended than some were advocating that it be repeated next year. Others preferred to have it every second year, thus alternating with national conventions. Whatever will be decided, this much seems certain: that the Sodality has taken such a hold on the hearts of the Catholic Youth of this country, as it never had before; and that the

movement is nation-wide, as solid as the principles of the Exercises themselves, and as ideal as the Queen whom it honors. In view of the harrowing reports from Spain and Mexico and of the organized atheistic youth of Russia, those who saw 1,300 gather at St. Louis in 1928 to inaugurate by a three-day convention this national Sodality organization for Catholic student leadership, who watched more than 300 boys assemble at Loyola University, Chicago, in 1929 for the All-Men's Sodality Convention, who witnessed some 2,800 at Chicago in 1930 for the third and greatest Catholic student convention ever held in this country, and finally who have seen this movement deepen and perfect itself when these 410 gathered at the St. Louis Summer School for two full weeks of intensive training in the principles and methods of Catholic Action—those who have studied this growth feel that they are tracing the development of a splendid movement. They are convinced that the Sodality, both in the school and parish, has been made a training-school for the molding of Catholic lay readers who can offset to some degree the organized forces of evil, and who will in consequence of this training be capable to cope successfully with the tremendous problems which our Catholic young men and women of today must face and overcome. The Sodality is the only nationally organized form of Catholic Action in the country today which is offering to students a program of self-sanctification joined with every legitimate form of Catholic activity—a program which is proving to be wholly adequate and ideal because it seeks the solution of our modern problems in apostolic devotedness to Jesus through Mary. Founded on these Ignatian principles and protected by the loving care of its Queen of Catholic Action, the Mediatrix of All Graces, the Sodality of Our Lady may yet have glorious annals to enact, in these United States, for the cause of Christ the King. Such was the lesson of the first Summer School of Catholic Action.

Obituary

BROTHER CHARLES J. RAMAGE

Within a few days of completing his thirty-seventh year as a loyal son of the Society, Brother Charles J. Ramage, on August 28th, 1931, about 5:30 P. M., was stricken with a fatal heart attack on East Capitol near Fifth Street, Washington, D. C. About two hours before he had left the College apparently in normal health. Among the many duties Brother Ramage performed at Georgetown was the care of the multitudinous keys of the College, and in his usual quiet way he was making a business trip to the other side of the city. He seems to have been on his way home when he suddenly fell forward, and died instantly or very soon afterwards. He was taken to Casualty Hospital; there through a detective agency he was identified by the "S.J." mark on his clothing, and Father Rector, at Georgetown, was called on the telephone to confirm the identification. Father Paul McNally went to the hospital and administered conditional Extreme Unction. The obsequies took place at Georgetown from St. William's Chapel, Copley Hall. The Mass of Requiem was celebrated by a nephew, Father Zinkand of Baltimore. Father Rector read the prayers at the grave.

Brother Charles Ramage was born in Philadelphia, April 14, 1872. His dear old father was born in Edinburgh, Scotland and is still living, in Philadelphia, but his eighty years confine him to bed. Brother Ramage used to visit him about once a month and had been with him three days before his death. Brother

Ramage attended the public schools until he was fourteen, when he went to work making carriage lamps. He always attended daily Mass on his way to work. He entered the Society at Frederick, Maryland, March 27, 1894. Fr. William Stanton had greatly encouraged his vocation. After being stationed a short while at Holy Cross College, Worcester, Brother Ramage spent two years at old St. Joseph's, Philadelphia, and later went to Elizabeth Street, New York. From there he came to Georgetown and began his remarkably useful career in various fields. For years he was the mechanician of the Astronomical Observatory, as well as assistant in the Seismological Observatories. He was unobstrusive in everything he did, and seemed passionately anxious to be of no bother to any one.

For about ten years he had charge of the various clocks of the University, and was perhaps best known to the students in this capacity. A feature article on the historic clocks of Georgetown appeared in the Washington Post on August 30th, two days after Brother Ramage's death; the writer of this article got much of his material from Brother Ramage, and refers in a most appreciative way to his skill. All of the electrical work of the University was under his efficient care and at any time, day or night, he was at the service of all.

Some of us were fortunate enough to know Brother Ramage intimately, and were happy in enjoying his self-sacrificing companionship for many years; as we think over his life at Georgetown so many virtues present themselves for review, it is hard to enumerate all. Perhaps we are right in singling out his great love of the Society, his supreme gratitude for his vocation; in fact thankfulness seemed to possess his heart. We can easily imagine his favorite aspiration was: "How good is the good God!" He was most appreciative of the slightest attention and ever ready to praise any effort made for the convenience of the community.

He was contentment personified. His reticence, simplicity and humility were always evident, and his forgetfulness of self was shown not only in his willingness to help others, but also in years of silent, uncomplaining suffering from many ills. Fr. Minister, about a week before Bro. Ramage died, sent him for a thorough physical examination, and it was found that in addition to a double hernia from which he had suffered for years, he had other ills to which a less brave and patient man would have yielded years before. But silent suffering was part of his daily routine; he was always grateful for what the Lord gave, never murmured against what the Lord took away. While we feel quite sure that he would have been the same in any land and in any one of our houses, his love of Georgetown was unsurpassed. His family remarked this at the funeral. Whenever he visited them he was always anxious to get back to the home he loved. He used to say that he hoped he would never be changed from Georgetown and that his next status would be heaven. This prayer we are sure has been heard, and may he rest in peace.

BROTHER PATRICK TRAYNOR

On the twenty-third of July, 1931, the beautiful Georgetown Crypt of the North American Martyrs was used for the first time, as a mortuary chapel. It is situated on the hillside just above the Georgetown Cemetery, and was finished in February, 1931, with the new dormitory, Copley Hall. Brother Patrick Traynor who took a special interest in everything pertaining to Georgetown, had eagerly watched, each day, steel and stone rise to the completion of the new building. When he saw the beautifully arched roof, with swinging bronze lanterns, studded with various stones,

and other severe but attractive appointments that lend themselves so well to a mortuary chapel, he remarked to Father Rector: "Begorrah, you're making it very fine to die around here." Later, when talking to the foreman, he exclaimed with a triumphant laugh: "I'll be the first to be buried from here."

Brother Patrick Traynor came to Georgetown in 1889 and with the exception of a few years at Philadelphia, Baltimore and Gonzaga, with one year at Boston College, all his time was spent at Georgetown as custodian of the clothes-room and as sacristan of one of the side chapels. He entered the Society on the 28th of October, 1883, at the old novitiate, Frederick, Maryland. He remained there four years and was then transferred to old St. Joseph's, Willing's Alley. The province catalogue assigns him the two-fold duty of infirmarian and cellarer, two offices which were closely united in what some are pleased to call "the good old days". Then he began his long years of quiet, efficient, edifying service at Georgetown, together with those other grand old men whose names will always be held in benediction by externs as well as by Ours. In the olden days when the resident students were more confined, when a general clothes-room was the appointment of every well regulated boarding school, the position of custodian of the clothes-room was important and carried with it responsibilities unknown to the present generation. When this office was abandoned as far as the students were concerned, Brother Traynor continued till a few years ago to look after the apparel of the faculty. While Saturday was the usual day for the distribution of the laundry bags, this onerous duty was anticipated by twenty-four hours whenever there was a "home game". For Brother Traynor always retained a great interest in the extra-curricular activities, and sometimes gave the impression that more than the habitual

fifteen minutes of prayer were needed to secure perfect indifference to victory or defeat. Nor was he unsparing in his criticism if the defeat was deserved. His interest was not alone in athletics; he attended every public debate and quite independent of the judges rendered his own decision as to who was the winner. In fact his decisiveness of character was highly developed, but with it all he was ever most obedient, humble, obliging and charitable. It was most edifying to see him making the "Way of the Cross" in spite of his advanced years, and he would not brook any exception in the daily routine of spiritual exercises from the early morning visit till "De profundis" at night.

On his seventieth birthday Brother Traynor, when receiving the congratulations of the community, exclaimed, "I have spent thirty-five years in the world and have given thirty-five years to the Lord in the Society. I would like to live some years more that when I render my account, I shall have more years for the Lord than for the world." His eighty-fifth birthday he spent at Wernersville making his retreat. To his astonishment and to his great joy he found on his desk as he came to his room after breakfast a Spiritual Bouquet from the Fathers, Scholastics and Brothers. Fr. Master and Fr. Socius had said Mass for him, and in a letter of best wishes from the Novices the Manuductor told of the high compliment paid them, that one who had spent so many years in God's service should be with them for his eighty-fifth birthday. Nothing in recent years so pleased the dear old brother. When he returned to Georgetown, he carried the bouquet and letters about him, though his humility made him keep it a secret, till one evening he showed it to Fr. Rector who insisted he be allowed to tell the rest of the community. The permission was granted with a charming smile of almost boyish gratification.

In his early years he had a variety of experiences. He was once a "Bobby" in London, later joining the English army. He saw service in Jamaica, and later, with his brother, was in business in Richmond, Va. The ruggedness of his frame and his utter disregard for himself made him refuse even ordinary comforts granted the sick. When, a few weeks before his death, he was warned to give more care to his health, he answered: "Sure, I think I've been hanging around here long enough." His funeral took place on July 23, 1931. The Office of the Dead and the Requiem Mass were held in the Cowardin Chapel of St. William in Copley Hall. Owing to the residence of some eighty Scholastic Regents for summer work, and also of several missionaries of other religious orders, Franciscans, Passionists, Capuchins, Vincentians, of Catholic Medical Missions, etc., the procession to the old cemetery was out of the ordinary for one of our College. The Rector of the Georgetown Preparatory School and Fr. P. F. O'Gorman, the ever devoted Fr. John Fleming, formerly Minister at Georgetown, and Fr. Barrett, of Woodstock, also attended. Brother Traynor has left the memory of manly piety, and strong devotion to the Society. R. I. P.

BROTHER JEREMIAH CROUGH

At four-thirty in the afternoon of Sunday, August the 30th, 1931, Brother Jeremiah Crough died in the Georgetown University Hospital. Father Rector, Father Minister, and Father T. J. Dineen were present, as were a Sister of St. Francis and a Sister of the Good Shepherd. Brother Crough had been unconscious for two or three days, and at least one of our Fathers was by him all the time. His end was most peaceful and spiritual, as was his life; it was surrounded with all the consolations of a religious;—his hands clapsed

his rosary and his crucifix, his habit was spread at the foot of the bed, a vigil lamp burned before his favorite picture of the Sacred Heart. On the table by his bed were the Imitation of Christ and two volumes of Miniature Lives of the Saints; for it was his custom when not occupied in household duties to spend his time in meditating with the help of these volumes; in fact Ours who visited his room used to remark that even when he was in comparatively good health, he was invariably found with one or the other of the above volumes in his hand.

Brother Jeremiah Joseph Crough was born in Troy, N. Y., on the 29th of June, 1876. He had the advantage of being reared in a strictly Catholic home where religion, refinement and spiritual tastes were cultivated. His twin brother Timothy died in infancy. Brother was baptized, received his First Holy Communion and was confirmed in our old parish church in Troy, St. Joseph's. He attended our parochial school which was taught by the Christian Brothers. Brother Crough was one of the pioneer members of Fr. George Quin's famous Sodality of St. Aloysius and he belonged to Fr. Quin's Study Club. He entered the Novitiate at Frederick in 1893. In addition to a regular education Brother Crough was trained as an organist and for many years accompanied the Georgetown students in singing at Mass, during Benediction, May Devotions, Sodality Meetings, etc. He was also the organist in the domestic chapel. He seems to have derived great pleasure from music, and sometimes spent his extra free time at the organ in Dahlgren Chapel. He also possessed remarkable taste in decorating and his greatest joy was to prepare the altar for some special feast.

His skill was shown especially at commencement when he bedecked the stage and buildings with palms, flowers, banners and flags.

Brother Crough was at the service of every one; he was passionately fond of helping others. He was kindness itself to the poor and is surely reaping a great reward for his innumerable acts of charity. For several years he had been in charge of the help at Georgetown. It was only realized during his last illness how greatly the "familiares" were attached to him. Their international varieties and inconstant tenure of occupation make this all the more remarkable. In spite of their poverty, they sent flowers and fruit to the hospital, and were in constant anxiety as to his condition. Since his death many have reported hidden acts of kindness received, and all have mourned him.

About two weeks before Brother Crough's death it became quite evident he could not recover and he might at any time sink into a coma. He was anointed by Fr. Rector and word was sent to his family asking that they come at once and have the consolation of seeing their brother while he was still conscious and able to enjoy their visit. His brother and sister came from Schenectady and remained a few days. They were able to reside at the hospital and spend much time with their saintly brother. A beautiful letter was received upon their return home, from which we quote the following: "As for the loving care and attention being shown brother Jerry by his many loyal friends in the Community we can never be grateful enough. Whatever God in His Mercy may have in store for him we can never forget the evidence visible an every hand of affectionate and intelligent care for his every want. My sister joins me in grateful prayer for you and your community."

The Requiem Mass was celebrated by Father Rector in St. William's Chapel, Copley Hall. The help at Georgetown attended in a body as did many others who had no doubt partaken of his charity. R. I. P.

VARIA

From the Eternal City

Message of His Holiness to the Society

To Very Reverend Wlodimir Ledóchowski,
General of the Society of Jesus.

From the Vatican, October 29, 1931.

Most reverend and dear Father:

I am pleased to communicate to your Paternity, at the request and in the name of the Holy Father, the sentiments of his fatherly heart towards the Society of Jesus, which, in the sorrows that today afflict the noble people of Spain, has been made a special sign to be contradicted.

Yet, in the sorrow which these sad events have caused him, and in spite of the many wounds inflicted on the sacred rights of the Church, rights which the Sovereign Pontiff, in his message to the Spanish people, calls the rights of God and of souls, the Holy Father finds cause to take heart and to rejoice with your Paternity and with the entire Society, mother of so many sons loyal and devoted to the Vicar of Jesus Christ. For he sees them specially chosen and singled out, in a legislative assembly (one might say, applying a current phrase, in a glorious sense, to these soldiers of Christ, "they have been mentioned in the dispatches") for pro-

fessing, openly and by special vow, that obedience towards the Supreme Pontiff which all Catholics, and particularly all religious, are bound to pay him.

The Holy Father is all the more delighted to know with what holy ardor their being singled out for special persecution in this noble cause has been welcomed by every son of the Society of Jesus, so that those words of the Apostle may be repeated of them: "They went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" and of His Vicar on earth.

From this it will be clear that the accusation which makes of the common Father of Christendom a usurper, as it were, of illegitimate authority, is by no means accepted. Rather does His Holiness make a clear claim to the contrary, for there is here question of a spiritual and supernatural power proper to Catholics of every nation. There is question of the divine command of Christ to His Church, and of the power of His Vicar, which power is coextensive with the authority of Christ the King. This consideration is even more potent than that adduced by the celebrated statesman, Bismarck, although the latter's statement, humanly speaking, has its weight also,—namely, that the power to which millions of a country's citizens pay allegiance cannot be regarded as foreign.

The Holy Father, therefore, makes earnest supplication to the Most High that He may deign to move the hearts and enlighten the minds of these legislators, that they may take counsel and consider how great would be the detriment, not only to religion, but to the culture and civilization of Spain, to deprive her of the apostolic and civic labors of the Religious Orders, and of that Order especially which is the particular glory of the nation, the Society of Jesus.

I gladly avail myself of this opportunity to add my own sincere and heartfelt expression of esteem to your Paternity.

Affectionately in our Lord,

E. Cardinal Pacelli.

L'Osservatore Romano, 14 Nov., 1931.

His Holiness Receives the Scholastics in Audience

On Thursday, November 12, in the forenoon, while the Pope was receiving the usual pilgrim groups in audience, he entered the Hall of Tapestries wherein were gathered the scholastics of the Society who began their studies this year at the Pontifical Gregorian University. The Pope greeted each scholastic presented by the Rector, Father Vittorio Bovini, S.J., individually and kindly, and then listened to their sentiments of gratitude at his fatherly reception. He in turn told them that these daily visits of his children from the far corners of the world were a perpetual source of joy to him, their common father in the Lord, but that he was especially pleased to see and bless them in the very beginning of their scholastic studies. He therefore granted his Apostolic Benediction not only to themselves but to their families at home and to those new members of his spiritual family who would soon be raised up for God by their intellectual labors and apostolic zeal in the various countries of the world.

Other Countries

CHINA

A French Jesuit before the Oriental Archaeologists

The well known archaeologist, Father Emil Licent, S.J., Director of the Hoang-ho-Paiho Museum of the Catholic University of Tientsin, China, was lately invited by Marquis Hosakawa, President of the Far East Archaeological Association, to address the students in the cities of Kyoto and Tokyo. In Kyoto he gave a lecture on his paleolithic findings in Northeastern China, and in Tokyo concerning his neolithic discoveries. During his stay in Tokyo Father Licent was the guest of his brethren at the Catholic University Jochi Daigaku, and there also addressed the students concerning his sundry discoveries. Father Licent has been travelling and investigating in North China and Mongolia for sixteen years, and as a result has revealed more than seventy neolithic habitations. He made his most important discovery in North Kansu where he had the fortune to find the first remnant of paleolithic man to be discovered in the Far East. He spoke particularly of this in Kyoto. All his discoveries which he made jointly with his co-worker, Father Teilhard de Chardin, S.J., have been put on exhibition in the Hoang-ho Paiho Museum. The museum is easily the most famous of its kind in the entire Far East, although Father Licent first established it in 1922. In Japan also have the labors of the two learned Jesuits aroused great wonder, and not less than 70 Japanese specialists have already frequented the museum of Father Licent. The foremost Japanese archaeologists are his personal friends. (Private Communication.)

Kath. Missionen, March, 1931.

DENMARK

Brother Jubilarians at Copenhagen

If there be any who do not believe that our Brothers can be directly apostolic, they should have been among us today and they would have learned better. The lives of our good Brothers glide along in a quiet, homely manner—"entirely hidden in God." But God so disposes things that they are occasionally drawn out of their concealment. Then the eyes of many are turned upon them, and they at last receive from joyous hearts the gratitude due them for all the good works they have accomplished during their long years.

So we celebrated the Golden Jubilee of those patriarchs of the Danish Mission—Brother Muench and Brother Thissen. Fifty years in the labor of Nazareth! Over forty-five years on the Danish mission! Not only those Catholics who frequent our church, and Catholics of Copenhagen and the entire country, but even those of foreign countries participated in the celebration. The church paper carried an account of the Jubilee and a detailed article about Brother Thissen, written by one of his former pupils. The Jubilee also presented an occasion for a sermon on the dignity and beauty of the vocation of the Brothers of the Society of Jesus. On the feast-day itself the amount of flowers the grateful Danes sent, grew to almost mountainous proportion. The numerous congratulatory letters and telegrams from people of the most varied classes throughout the entire country bespoke, most impressively, their sincere love. What must have been the joy of our Brothers when they read such sentences as these: "Hear my earliest connections with the Church. I recall with joy the hearty interest you have shown in me from one Sunday in the summer of 1916, when for the first time I assisted at High Mass in Sacred Heart Church, until that Sunday in the

spring of 1917 when you were a witness to my reception into the Church", or, "We look back with joy upon our first year's residence in Copenhagen, and that was thirty-three years ago. Since that time we have regularly frequented your church, for you were the first and only one who was continually making inquiries about our coming into the church and you were always interested in us," or, "I remember now as if it were but yesterday, that 29th of May in 1897, when I had the inestimable happiness of making the Triduum. You, dear Brother, were always there, and it was you who held the Holy Bible on which I pronounced my vows." At how many such receptions into the Church has the good Brother Muench assisted! The grateful poet-convert Johannes Joergensen, has immortalized him in his "Autobiography". For how many has he been a stepping-stone to conversion! How many of the newly converted has he strengthened with his prayers! One of these converts, a priest and author, who has during his whole life since shown a grateful love to our Jubilarian, writes: "I shall never forget what a lasting impression your devout labors in the church made upon me. They, more than all the Apologetics, drew me to the belief that there was concealed in the altar something which I did not yet comprehend. We are a hundred—perchance a thousand—we to whom the first impressions of Catholicism have come through you, not by words, but by example. One of those, who now rarely sees the direct fruit of your work, extends to you, who have produced so much fruit by those labors, his most hearty felicitations." Brother Thissen likewise, who has devoted the greater part of his life to teaching, received many, many proofs of gratitude from his old pupils.

For practical reasons we had postponed the public celebration of the feast until the 11th of October. In the morning we united in the House Chapel for the Holy Sacrifice. We thanked the Lord for all the graces He had showered upon us during this year. At the Community dinner we had with us some of our fellow Jesuits from Ordrup. We had prepared also a festive entertainment. We all gave our best effort to make this a success. Mr. Lanser had written a poem for the occasion, which praised the work of our Brothers. Mr. Poppe read it very beautifully. Then we sang Father Strassenberger's "Song to St. Alphonsus." We had formed a choir in which the whole community was represented, Scholastics, Brothers, the young Fathers, even one of the "Patres graviores" sang bass. Mr. Samuelsen had written a tuneful, rhythmical poem which he himself presented. He also composed and presented for this occasion a part for a speaking chorus, which met with universal approval. (This was probably the very first time a speaking chorus had performed in Denmark.) At the end Rev. Father Rector congratulated the Jubilarians and thanked them in the name of the whole Society for all the work they had accomplished during their long years as Jesuits. The Brothers themselves began the celebration of the day during recreation. The next day our school youngsters were dismissed an hour earlier.

During this clear October day the beautiful Danish flag was flown from the school-house roof. It was saluted from far and wide, from across the sea even to our very doors and made known to all that we were celebrating a joyous day. Yet we wonder what value those hurrying passersby placed upon this feast of these good and loyal servants of Christ?

Aus Der Provinz, Nov. 1931.

GERMANY

Tercentenary of the Death of Father John Arnoldi, S.J., Martyr

In Visselhovede, a country town in the vicinity of Hamburg, Bremen and Hanover, there is preserved, at the house of the Protestant pastor, an ancient Mass-vestment which throughout that whole region is known as the "Paterkleid." According to tradition it should belong to the last Catholic pastor of Visselhovede, who not long after in the so-called "Paterbusch" was murdered for the Faith.

That priest was the Jesuit Father John Arnoldi and the 9th of November was the tercentenary of his martyrdom.

John Arnoldi was born June 24, 1596. At the age of twenty-one he entered the Society. After ordination he worked as a missionary in various places in Lower Saxony, where Tilly's and Wallenstein's victories sought to reinstate the Catholic religion. The horror of the Thirty Years War and the hopeless religious conditions were so pitiful that missionary work was an uninterrupted succession of disappointments and misfortunes.

Arnoldi's last post was the city of Verden. Tilly who in 1628 had conquered the city, addressed himself to the Pope asking that he send priests there, as "it was outstanding in learning, virtue, gratitude and patience." In 1629 two Jesuits came to the city; one of them was Father Arnoldi. With Verden as a center, he could look after three country-town parishes: Visselhovede, Neukirchen and Schnewerdingen, which lay respectively about fifteen, twenty and twenty-five miles distant. Altogether it was a scattered community. The neighborhood had for thirty-six years been Protestant and the population was not friendly. In

1630 Father Arnoldi was shot at from ambush, but the bullet merely glanced off his hat.

The entrance of Gustavus Adolphus into the Thirty Years War in 1630 and his victorious expedition into Germany were fateful for the religious experiment, Catholic Restoration. Protestants took new courage and equipped themselves for resistance. Believing that the Imperial Army might overrun the Lower Saxon cities, the Catholic priests and officials gave up their posts. Father Arnoldi would not consider flight and held out. He was successful in escaping the soldiers' fiendish persecution but not that of the aroused peasantry.

On St. Martin's feast, celebrated in Visselhovede on the 9th of November, 1631, he celebrated High Mass and preached a sermon. After Benediction he was about to return in a wagon to Verden. He had scarce driven a mile when a band of armed peasants started out of a thicket, tore him from the wagon, beat him unmercifully and gave him a blow on the head with an axe, so that he fell in a heap. When he rose again, they bound him fast to a tree while he continually called on the names of Jesus and Mary. At last one of the peasants cut his throat with a knife at the same time as he shouted, "Now use your throat to cry 'Dominus vobiscum.'" Kusken, his boy, fled with the horse but left the wagon behind. The murderers stripped the corpse and strewed about the sacred vessels and vestments which were in the wagon.

Father Arnoldi was buried in Visselhovede by Catholics in his church. "Thus", says an ancient report, "has a priest, who at great sacrifice had planned a church with every suitable ornament, ornamented it finally with his own blood." The place where he lies, after the great conflagration of 1795, when the whole town was laid in ashes, could not again be located. In the Protestant churchyard are still preserved the Mass-vestments and sacred vessels which the Father

carried with him in the wagon: a violet chasuble, a tin chalice and the torn, bloody strips of linen which for us are dear relics. In the immediate neighborhood of the place of his death lies the castle of Kettenburg, whose owner Freeman August Kuno von Kettenburg turned it over, in 1852, to the Catholic Church. Since that time this family has been zealous in publishing the facts of Father Arnoldi's labors and martyrdom. The parish priest of St. Ansgar's Church, Father von der Kettenburg, wrote a prologue for the great feast on November 9th, the tercentenary of Father Arnoldi's death, when the city of Holdesheim together with its Bishop honored the Diocese's zealous missionary and faithful martyr.

A. MENZINGER, S.J.

Nationalism and the Church

On March 27th, Father George van Sachsen, S.J., is reported to have addressed a crowded audience in Berlin on "Nationalism and the Church", a subject of widest importance in Germany, where Hitler's nationalistic movement has had such varied effects. The interest in this announcement lies in the fact that Father van Sachsen was formerly Crown Prince of Saxony, and once rode at the head of the Imperial Guards. He exchanged his decorations of Knight of the Black Eagle and Knight of the Golden Fleece for the religious habit, and, with his colonelcy of the Guards sacrificed also his right to be King of Saxony. His uncle was Prince Maximilian, a worthy man who became a priest and worked for some time in the East End of London. Prince Maximilian is now a Professor in the University of Fribourg.

INDIA

Exposition of the Body of St. Francis Xavier

On February 22nd, in old Goa, the casket which contained the body of Saint Francis Xavier was opened in the presence of the Patriarch, the Governor-General and numerous priests and laymen. In the examination, made under the supervision of the learned Doctor Da Silva, the body was found to be in the same state as in 1922, when it was last shown to the faithful. Another public exposition was held, which continued for a month beginning December 3, 1931. The venerable body will remain under a glass enclosure, so that the faithful may no longer come into immediate contact with the corpse by kissing the feet of the Saint.

Die Katholischen Missionen, June, 1931.

JAPAN

Mission Notes

Tokyo

Father Hans Mueller writes on March 17, 1931: "Because of the unusually severe winter the new building is about six weeks behind construction and so will be ready for occupation at the earliest towards the end of May. Probably it will be completed by the end of June, so that in all likelihood we may use the new school building for the first time about the middle of September. The building gives fair promise to become in many respects Tokyo's most modern school building. Our present house library (with the excep-

tion of the theological books) will then become the public university library, as a great library is a *conditio sine qua non* for a university. Our library which has 26,000 volumes including theological books, is nevertheless the smallest of all the twenty university libraries.

"We shall soon inaugurate a special evening school in Commerce and National Economy (every night 4-5 hours of class for a three-year course). The majority of the classes naturally will be devoted to Japanese subjects. In 1932 we expect to open the 4-5 year high school. Next week, Ochi, a young student from our school will enter the novitiate at Heerenberg. He has completed the two year preparatory course and is by far the best pupil in his year (which numbers about seventy). The three scholastics here are very much pleased with their progress in Japanese. Each day they have three hours of class under four or five different instructors (all Japanese).

"The general result of the bad economic situation is that the number of applicants for higher schools has fallen off about 30%. It is a source of anxiety how many new pupils will enter our school for the new term. In May, 1930, we had 298 students at the University. In February, 1931, we had 265, a relatively unimportant diminution, since in the course of the school year here we always lose about 20%. Even the pessimists expect that this year there will be an increase over the past year, as the new building will gain us new students. Moreover, in the course of the year the classes have been enhanced by the addition of excellent professors and the introduction of study projects. In the philosophical and literature department alone the lectures have been increased from thirty to forty per cent. and six Japanese professors have been lately entrusted with classes. On our large grounds near the city of Chitose we are now laying out a base-

ball and a football field according to the international sport regulations, along with the necessary dressing rooms and showers."

Aus der Provinz, May, 1931.

Tokyo

The German mission magazine, *Die Katholischen Missionen* carries the following account of the activity and impressions of one of the German Fathers in Tokyo:

"A Platonic-Aristotelian Society, with which is associated a group of young professors of various universities, was inaugurated by Father J. B. Kraus, S.J., of the Catholic University. Its immediate purpose is the study of Greek philosophy and ultimately the publication of a philosophic periodical which would considerably augment the reputation of the Catholic University."

In addition to his zeal for the spread of Catholic culture Father Kraus entertains a lively admiration for the character of the natives. He writes in his impressions of Tokyo, "I can say that at first everything seemed comical and primitive, but now I find that many things European are strange, and I notice a great refinement beneath the so-called 'primitive'. My experience with the students is very consoling. There is scarcely a more grateful and devoted creature than a Japanese youth when he discovers kindness and friendship manifested toward him. At first I held exactly the opposite opinion, and thought the students were simply utilitarians who were interested only as long as they expected something in return. That is not true. Already I have a pair of very promising candidates for the Church. The Catholic movement in Japan goes on apace, and 'Catholic' has a very favorable connotation."

April, 1931.

In Memory of Father Joseph Dahlmann, S.J.

On the 23rd of June, 1930, the Catholic missions of Japan suffered a great loss in the death of Father Joseph Dahlmann, S.J., professor at the Catholic University of Tokyo. Since the missions of the Far East owe so much to the deceased, it becomes but a duty to devote a short obituary to this noble priest.

The life of Father Dahlmann, uneventful and quiet externally, was uncommonly rich in content. He was born on the 14th of October, 1861, in the beautiful city of Coblenz at the juncture of the rivers Rhine and Moselle. Up to his twelfth year he attended the schools of his native city, and then in the October of 1873 he entered the Jesuit Gymnasium at Feldkirch. In his new surroundings the young student came in contact with youths from the leading nations of the world; Germans, Austrians, Swiss, Frenchmen, Englishmen, Spaniards, and South Americans. The boy's abode in a foreign land (Feldkirch is in Austria) must have widened the horizon of the impressionable youth, and his association with students from so many different nations undoubtedly emphasized this expansion. Then, too, former professors of the institution, who had become missioners to non-German lands, returned from time to time, especially from mission fields in the Far East. As a result there arose in the heart of the young Rhinelander a wish to dedicate his own life to the missions. Like another Xavier he felt an urge leading him over land and sea in order to preach Christ to all men. To carry his wish into effect he entered the Society of Jesus in the year 1878. Since in 1872 the laws of the Empire had exiled all Jesuits from Germany, the future missioner was compelled to leave home and fatherland from the very outset, and to receive his religious training in Holland and England. After his two years of novitiate, the young Jesuit busied himself with the classical languages of Greece

and Rome. He also devoted a part of his time to a special study of German. To gain therein a fuller understanding, he made himself familiar with the main Old-German dialects and with their various literatures. Likewise, to grasp thoroughly the interdependence of all the indo-germanic tongues he began to dip into the classical language of Eastern India, Sanskrit. It was precisely in these fields that his most distinguished work was later done.

After Father Dahlmann had finished his studies in philosophy and theology, he spent some months in special research work at the British Museum in London. As a fruit of his labors he published his first book in the following year. The work was entitled "Linguistics and the Missions" and was so well received that in the year after, it was translated into Italian and in 1894 there appeared a Spanish version. This bit of research once more directed Father Dahlmann's thoughts along missionary lines and opened up for him a rich field for his scientific endeavors.

In 1891 the young scholar went to Vienna to deepen his knowledge of Indian philology and archaeology under the direction of the great Sanskrit scholar, Bühler. At this time also, he began his study of Chinese and Chinese literature. Two years later he left Vienna for Berlin and began there to publish a long series of scientific treatises in the field of the literature, philosophy, and religion of ancient India. In 1895 there appeared "The Mahabharata as an Epic and as a Legal Code" and "A Problem in Ancient Indian Culture and Literary History." In the following year there followed "Nirvana, a Study in Prehistoric Buddhism." In 1898 he published "Buddha, a Picture of Oriental Culture," in 1899 "The Genesis of the Mahabharata" (Essays in Ancient Indian Literature and Ethnology), in 1901, "The Samkhya Phil-

osophy as a Philosophy of Nature and a Philosophy of Redemption." Concerning the aim of these publications Father Dahlmann himself wrote: "All these treatises, of course, were immediately concerned with the problems of Indian archaeology as considered in the narrow circle of academic specialization. However, they also strove to present to a wider public a general understanding of the Indian people, its culture and its attitude of mind. From the very beginning a special objective presented itself to view, namely to extend ethnology beyond the confining limits of scientific specialization, and especially to make my immediate associates more familiar with the little known thought-life of Asia, and most of all to pave the way for a sympathetic understanding of foreign lands and foreign races. I had only to follow the traditions of the old Jesuit missions and missioners whose famous letters from India, China, and Japan during the 16th and 17th centuries became a mine of data for ethnology in Germany. For a young Jesuit there could be no nobler ambition than to follow in the footsteps of the Jesuit missioners of India and China, men who by their scientific and literary labors won for themselves an honorable place in the history of ethnological studies in Germany. One needs but mention Father Roth and Father Hanxleden, the pioneers in the study of Sanskrit, Father Tiefentaller, the pathfinder of Indian Geology, and many others. (Cf. Anton Huonder, S.J., "German Jesuit Missionaries of the 17th and 18th Centuries —Freiburg 1899.) To reach my aims the more effectually I endeavored even when dealing with the most technical and unusual subjects to use forms of expression that were appealing and universally intelligible." (Autobiography of Father Dahlmann.)

The statements of scholars prove how successfully Father Dahlmann achieved his end. The Viennese

Indologist, Leopold von Schröder, writes in *Türmer* (1898): "I am happy to acknowledge that I found Dahlmann's book on the Mahabharata one of the most interesting and fascinating works which have recently appeared in the field of Indology." Still more emphatic is the statement of the *Allgemeine Zeitung* in its supplement for 1902 under the title of "Indian Renaissance"—"Among those distinguished in this field, one must mention the Jesuit Father Dahlmann whose books on the Mahabharata, Nirvana, Buddha, etc., besides giving testimony of rare scholarship, are written in a masterful style intelligible to all, and with a diction that is brilliant and at times captivating.

In the meantime Father Dahlmann had also taken Chinese and Chinese Culture into his field of labor and in 1902 he was able to take a long desired journey to study in the Far East. He first went to China and later to Japan and India. About the same time, on the motion of a Catholic member, Dr. Karl Bachem, the German Reichstag approved the formation of an expedition to study Chinese Architecture and Chinese Culture. The director of this expedition, Ernst Börschmann, professor at the Technical Institute of Berlin-Charlottenburg, met Father Dahlmann twice during the former's three years' journey through the thirteen provinces of China. In his introduction to the publication of his findings, he speaks of Father Dahlmann and Dr. Bachem in the following terms: "The development of the idea of a systematic study and of a basic exposition of Chinese Architecture in its relations with Chinese Culture owes much to two men whose names I wish to preface to this work even before I detail their actual share in the undertaking. They are Joseph Dahlmann, the scholar to whom the scientific study of the religions of India and Eastern Asia owes so much, and the member of the Reichstag, Dr. jur. Karl Bachem, with whose name has been

associated the promotion of so many of the German cultural activities of the last decade."

"I first met Father Dahlmann in the October of 1903 in the officers' casino at Pekin, where I had for some time been holding a command. We met with a common enthusiasm for the greatness of Chinese Culture, and with a recognition of the necessity of attacking the subject from every angle of approach, but first of all on the basis of the sources of its architecture, especially its religious architecture. The extent of this projected research was more sharply outlined in a second conversation I had with Father Dahlmann in the August of 1904 at Sikawei near Shanghai. Thanks to Father Dahlmann's zealous intermediation, Dr. Karl Bachem took the matter seriously in hand and chiefly because of his energetic intercession were my studies first made possible." ("The Architecture and Religious Culture of the Chinese"—Ernst Börschmann, Vol. I, Berlin, 1911.)

Father Dahlmann's sojourn in India was the occasion of his best known scientific work. He had already spent twenty years in the study of Indian languages, Indian Culture, and Indian religion, and there can be no doubt but that his travels up and down this land must have been exceptionally fascinating to one so intimately acquainted with the culture of its people. Much of his theoretic knowledge must have been confirmed and enhanced by his direct observation. On his return from Asia he gathered together his materials and in 1908 he published his great work "Travels in India." There are many expressions of the press in recognition of this scholarly travelogue. A few of such statements may be cited;—"Dahlmann's work is the most complete and best illustrated work on Indian travels. It is a pleasure to journey with Dahlmann. He is not merely adroit in his composition, but in his description of nature and art he quite be-

comes the poet." (Scientific Supplement of the *Allgemeine Zeitung*, Munich, 1909.) It was the opinion of the *Deutsche Literaturzeitung* "that his (Dahlmann's) work offers the reader a living and solid introduction into the most important questions in the History of Religions and Archaeology." Father Dahlmann had the satisfaction of living to see the second edition of his work published in 1927.

Leaving China Father Dahlmann made a lengthy visit to Japan in the year 1903 which was to be the occasion of the fulfillment of his boyhood ambition. Not long after Father Dahlmann's return to Rome, Rome also witnessed the return of the Papal Legate extraordinary to Japan, the present Cardinal O'Connell, who besought the Pope to erect a Japanese Catholic university. Soon after, in 1906, Pius X entrusted the execution of this project to the General of the Society of Jesus. Father Dahlmann who already knew Japan, along with Father Boucher, S.J., and Father Rockliff, S.J., was selected to prepare the ground for the great undertaking. They set sail for the East in 1908. After endless difficulties the University was opened in 1913 and Father Dahlmann became professor of German Literature and of Indian Philosophy. Soon thereafter the Imperial University of Tokyo invited him to give lectures on German Literature and later to teach Greek. He was afterwards given the title of ordinary professor and he held this post for ten years until he had reached the prescribed age limit.

In Japan Father Dahlmann was still the devoted man of science and a prolific writer. He was especially interested in the memorials of the first Christian period in Japan and as a fruit of his studies, there appeared in 1923 a new work entitled "Japan's Oldest Relations with the West, 1542-1614, as Depicted in the Contemporaneous Monuments of Her Art." Due to the great earthquake of 1923 the work received a wider publicity. However, because of the sad situa-

tion of the German book-market due to the period of inflation, the book appeared only in America in an English translation. Father Dahlmann's last opus was a study of the heroic fidelity to the faith of the Japanese Christians. It appeared in a French translation published at Louvain, Belgium, in 1926 under the title "Le Japon, la terre de Fidélité."

The various works indicated in the present article do not exhaust the catalogue of Father Dahlmann's writings. Among others one should mention "The People of Ancient India and their Significance for Sociology," Cologne, 1899, and "The Thomas Legend and the Relations of Christianity with the East in the Light of Indian Archaeology," Freiburg, 1912. Then, too, he produced numerous articles during the many years he acted as contributor to the German periodical *Stimmen der Zeit.*

After Father Dahlmann had resigned his chair at the Imperial University, he devoted himself entirely to the students of the Catholic University. A few months before his death, when he could move about only with the greatest difficulty, he still insisted on giving lectures in Indian Philosophy. His tireless scientific activity had prematurely exhausted his strength, and as a result, he could hardly leave his room after the Christmas of the year before his decease. However he refused to abandon his labors with the pen. It was only a few weeks before his death that he was doomed to utter inactivity in consequence of a sudden decline of his powers.

Father Dahlmann's death marks the departure from this life of one of the most learned of modern Catholic scholars. In complete harmony with his ideals and plans, he had combined in his own person the vocation of a scientist and a zealous missioner. He was the first Jesuit who labored and died in Japan since the great persecutions of the 17th century. As far as we know, he is also the first German Jesuit to labor in

the Japanese mission field. His magnificent funeral which was attended by throngs of his students and friends, gave eloquent testimony of the high esteem in which the deceased was held in Japan.

JOHN LAURES, S.J.

NOTE:—Most of the material of this obituary was taken from the brief autobiography which Father Dahlmann wrote shortly before his death at the request of *The Society for German Activities in Foreign Lands*. The present article was published in Japanese translation in *Catolikku* for August 1, 1930.
Translated from the German by Gustave Weigel, S.J.

LITHUANIA

Progress after Eight Years

Father John B. Drüding writes: "Nearly eight years have passed since Father Bley and his Socius made the first visitation of Lithuania. At that time we ventured into a world and a future quite unknown. Since then, however, our endeavors in Lithuania have so multiplied, and conditions in the newly established Province have become so settled that one can understand my delight when an invitation of Rev. Father Kipp called me into the 'near East', there to give a retreat to Ours. I should like briefly to recount the impression of my journey.

"When we arrived in Lithuania in 1922, we immediately effected that a decree of gift, of our Church and College at Korno, already drawn up, should be rescinded, and these buildings not allowed to pass into the hands of a Sisterhood, but retained by the Society. The Church, formerly quite dilapidated, is now fully repaired, the College, on either side of it, has been raised to two stories, and with its three hundred studends is one of the most respected educational institutions in Lithuania.

"Upon our first visit we were received with great reserve, if not with entire distrust. There was a strong fear of our endeavors to Germanize the people; there were solitary instances to strengthen this impression. Now through conduct prompted by manifest sympathy, our brethren have gained not only general attention, but also a wider range of trust and respect. That the student body of the Gymnasium consists of the children of poor farmers as well as the most distinguished families; of the sons of officials, including the only son of the President of the country, will surely be the best proof that the words 'to be all to all' are well undestood. Attendance at Mass on Sundays, the demand for the Fathers in the confessional, their being engaged for retreats, as well for the students of all state Gymnasia as for convents and the clergy, may likewise prove that Ours have won a firm footing not only in Korno but in all Lithuania.

"We are no longer limited to the one community in the chief city. To this has been added a country estate at Bojénai, about forty kilometers distant from the city. The main building of this estate was, in Russia's day, the dwelling of the administrator of an estate of more than a thousand hectares (about 2500 acres). This has now been parcelled out, and some two hundred acres allotted to our Fathers. It is in great part excellent soil. Nine hectares of rye, as many of wheat, large fields of potatoes and other vegetables supply the College with the necessary provisions, and the stock farm, likewise extensively cultivated, gives us butter, eggs, and the greater part of the meat required. During vacations the scholastics have their villa here. The river that flows in the immediate neighborhood offers excellent opportunities for bathing.

"The Novitiate at Pagryznuvis, near Tytarénai, comes third,—an old manorhouse of a noble Roman

Catholic family, with farm buildings and seventy-five hectares of land. Its community consists of Juniors, Scholastic and Coadjutor Novices, as well as postulants who are slowly but steadily increasing in numbers. The people who live near find this novitiate a house of God which they love to visit.

"During the course of my stay a house with a large garden, at Schanlen, was acquired. As soon as it has been vacated by the present occupants it will serve as a residence for Father Andruska.

"All this has arisen out of the nothingness which we faced eight years ago. Were more Fathers available, the desire of the Right Reverend Bishops for more communities,—the houses existing are all in the archdiocese of Korno,—might be fulfilled. Much is planned; but its achievement must, at least for the present, be postponed, until of the forty-nine Lithuanians who have entered the Society up to the present, enough have been ordained to take over some of the work which falls on the shoulders of the few men there now. At this moment there are nine Fathers laboring in Lithuania;—four in Korno, four at the Novitiate, and one in Schanlen. The whole work of the College must be managed almost exclusively by Scholastics. The number of Brothers entering the Society is large indeed but not yet large enough, by a great deal, for the management of both estates.

"For all that, we do not wish to forget that a giant task is expected of the pioneer Jesuits in Lithuania. The work of building up must be accomplished through the medium of a strange and very difficult tongue, among surroundings still quite crude and very different from those in the home province. That work remains difficult even though there are generous and self-sacrificing Lithuanians there to help them. It is very evident that God has taken the new Province and its whole field of work under His special protection; and if we work there for the greater glory of God His blessing will certainly not be wanting.

"May it continue thus and may the seed which is now scattered in labor bear hundred-fold fruit for the sowers and their successors.

"I keep in reserve for another time a sketch of our new houses and their environs. For the present, may I not request all of Ours to make a special memento for Lithuania, and our Fathers, Scholastics, and Brothers laboring there?

SPAIN

The Provincials of the Society of Jesus to the Spanish Cortes

We, the undersigned Provincials of the Society of Jesus in Spain, lay before the Constituent Cortes a demand whose justice and timeliness is evident to all.

Since the birth of this Republic, the Society of Jesus, following the path trod by the Holy See and the Spanish Prelates, has rendered obedience to the new government; she determined to continue the characteristic work of her Institute, religious, cultural, beneficent, for the peace and prosperity of the Spanish people. The government is aware of this and we believe that we have faithfully fulfilled our duty.

Undoubtedly the conduct of other religious orders has not differed at all from ours; and yet against us all, as if we constituted the greatest danger to the Republic, a campaign has been waged in the press and in countless political and social meetings, which now appears to be growing in intensity in Parliament.

It is true that in many of these campaigns, the attacks have been directed with a special ill will against the Society of Jesus. But while she was involved in a cause and exposed to a danger common to the other religious orders, we preferred to maintain silence. We considered it a high distinction, albeit unmerited, that our name should top the list of the persecuted. So

apparent to all was the sole reason of the persecution! But when we hear that even those who reject demands for the expulsion or dissolution of religious orders, since they are contrary to and irreconcilable with the demands of international law, are now endeavoring to concentrate their attacks on the Society of Jesus, when we see that some are demanding against us an odious exception from this right, so odiously exceptional that the Society of Jesus will alone, among all the extant associations, be stigmatized by name in the Constitution, by its dissolution and the subsequent confiscation of its property, we would consider it a serious failing in our duty if we continued to maintain silence. We feel that silence might be interpreted by the Spanish people and foreign nations as prompted by the fear that the accusations leveled against us will be proved or by a strong desire to remain veiled in obscurity, protected by the kindness and good-will of another, rather than by our own innocence.

And so in fulfillment of our obligation, in defence of the sacred rights which the Society of Jesus represents and possesses in Spain, paying that due respect which authority demands, with that peace and firmness of soul which the consciousness of right gives us, we present ourselves before the Cortes and the whole Spanish people. To both we make known the suffering which this campaign, intent on arousing the hatred of the Spanish people against us and our labors as the first step towards our proscription, has inflicted, and we shall give the reasons why we beg from the civil authorities a favor, granted in every civilized country to all citizens and to all lawfully established institutions,—that we be not condemned without a hearing.

We are Spaniards, yielding to none in love for our country and thus we possess all the rights which the laws grant to all other Spanish citizens and which the Constitution has just confirmed.

We are members of respectable families; and our relatives have not renounced the defense which the ties of blood grant them, of the lives, the honor, the property and the persons of their sons and brothers; nor can we permit that such a blot should stain their names, which are also our own. The deputations of relatives who in the past weeks have made appeal to the Cortes are a decisive proof that the religious life has not weakened the bonds that exist between us.

We are Jesuits, and as Jesuits we are members of a body which though it extends throughout the whole world, yet is most intimately and singularly bound to the Spanish nation. Its founder was Spanish, who by Divine Providence was wounded while doing battle for Spain; the most distinguished of his first companions were Spaniards; its history is in great part Spanish, since in the four centuries of its existence it has been linked so closely to the Spanish peninsular and colonial history. Hence the Society of Jesus has all the rights of a genuine Spanish association.

Let us add that during the last fifty years our religious, cultural and charitable labors have multiplied, and with them our rights and our duties within Spanish society. The houses we now possess and the labors we are now engaged in are partly due to economy and saving in our personal expenses, to the inheritance and gifts of our relations. They are again partly due to the generosity of societies and individuals who have dedicated their wealth to the founding of cultural and charitable institutions, entrusted to our direction. These benefactors have a right to expect that the benefactions will be used for the purpose for which they gave them. And all, including Jesuits, have a right to make use of gifts received from benefactors.

How the Society has acquitted itself of its engagements, what benefits of piety, culture and charity have

resulted from its actions, what appreciation our labors have won from the Spanish people, is not for us to evaluate. Our labors are evident to all; we submit them confidently to the consideration of the Cortes.

Now what shall we say of the instigators of this so-called anti-Jesuitical campaign? They do not deal with a definite indictment in which our failings or errors are stated concretely. Their charges do not even reveal serious thought; much less do their investigations manifest a penetrating and objective analysis of our labors. Vague accusations are alleged, which have been repeated and refuted on countless occasions in the past. Musty fables are disinterred and reprinted; others are invented lacking both truth and novelty, which swarm with lies, calumny and violent statements.

This is not the place to collect and refute such accusations. We content ourselves with pointing out that the government has within its power an easy means of ascertaining the true state of the case, that it may then proceed as justice demands. Our sphere of activity is public and known to all. Question the hundreds of thousands that have frequented our schools, who have made our Exercises, have heard our sermons or conferences, who have belonged or still belong to our Sodalities, who have read our writings, who have visited our houses and are on intimate terms with our members. If all these are rejected as partial, as forming a huge conspiracy to hide the truth, then let us hear our adversaries. We only ask that concrete facts be produced and proved before the tribunals. To refuse to recognize the Society, to limit its rights and possessions, to restrict activity which is granted to all other associations and individuals, still more to dissolve it, to strip it of its possessions, to banish it, can be justified only by a concrete and

very serious charge, imputed to the Society as a body, proved judicially. We speak of the Society of Jesus as a body, because if there is question of individual members deserving such a drastic punishment, (and we have good grounds to believe this is not so) let them be punished. It would be unjust on their account to punish a whole body. For when they were guilty of violations of the state law, these members were no less guilty of violation of the laws of their own order. And so they become liable to punishment by their own body no less than by the state.

On our side in contradistinction to the misty accusations of our enemies we bring forward two concrete affirmations.

The first pertains to the very nature and intimate make-up of the Corporation of which we are members. All of us have joined the Society of Jesus not only in a spirit of loyalty, but moved with affection and enthusiasm. We have bound to her lot not only our dearest interests, but also our lives, since we judge her good and holy in herself, useful and beneficial to society and our country.

This feeling, which is testified to by our own consciences, is confirmed by the testimony of others. We have the Roman Pontiffs, who have hundreds of times proclaimed the sanctity of our Institute. We have rulers, men of learning, great centers of education, tribunals of justice, entire nations, who have in various forms approved our Institute. If we set aside the history of the past and turn to the picture which the modern world presents us, we discover the Society of Jesus established and uninterruptedly laboring with universal acceptance in Germany, Austria, Belgium, Czechoslovakia, Holland, Hungary, England, Italy, Lithuania, Poland, Roumania, Jugoslavia, in all the British dominions, in the republics of both Americas,

in Australia, in the pagan Asiatic empires, in the colonies of Africa and Oceania.

And let us observe this diffusion of the Society under the various forms of government. For we cannot but notice that this rebirth of persecution in Spain is simultaneous with the birth of the Republic. It will be said—and some have already openly stated it—that the Institute of the Society is incompatible with the republican form of government; that it is connatural and consubstantial with the monarchical government. This is a mistaken and rather foolish notion.

The forms of government are indifferent and accidental to the Catholic Church and to the Society of Jesus, which is but a tiny part of that Church. With its pliable form it adapts itself to all. It flourishes and labors enthusiastically no less in England, Italy, Belgium, and Holland which are monarchies, than in Austria, Germany, and in all the States of America which are democratic. As a matter of fact, it is in the United States, the most powerful and most democratic country in the world, that the Society of Jesus has expanded with the greatest vigor and with the widest popularity. There its higher and secondary schools of education alone number fifty-nine, with more than sixty thousand pupils.

The second consideration which we oppose to the accusations of our enemies is the public fact of our religious, cultural and charitable work. These, at the side of the secular clergy and other religious orders, we are exercising in our own small sphere. We cannot describe them in this document; but in the pamphlet accompanying it will be found a sketch of our undertakings in Spain.

Such in brief do we believe and protest our conduct to be. If it is judged that we are in error, or that we are maliciously concealing the faults imputed to

us, which would suppose a refinement of malice in thousands of subjects and which has never been perceived by those most intimate with us, let it be proved before a competent authority.

In the days of the absolute monarchy Charles III could promulgate that "incredible pragmatic sanction," as Menendez y Pelayo styled it, by which for "reasons locked in his kingly breast" he expelled without further inquiry three or four thousand Jesuits from his kingdom. He then ordered their possessions to be seized. Today there is no democratic state which is willing to disgrace itself by a similar despotic use of power, trampling under foot the most fundamental rights of man—the basis of any constitution in any civilized country.

We ask neither for favors nor for privileges. We desire that we but be heard and justice done us, as it is granted to every corporation and every individual.

But if through enmity or momentary blindness we should be exiled from our native land or if life is made impossible for us here, all the sons of the Society of Jesus, following the example of their forbears, when they were exiled to the shores of Italy, will pardon the injustice, pray God for their persecutors and will emigrate to strange lands, ever bearing in our hearts, amid incessant toils, a love for Spain, our dear fatherland.

Madrid, 12th October, 1931.

Antonio Revuelto, Prov. Andal.

José Maria Murall, Prov. Aragón.

Severiano Azcona, Prov. Castile.

Enrique Carvajal, Prov. of León.

Antonio Medina, Prov. Toledo.

MISSOURI PROVINCE

The Closing of St. Mary's College

On March the sixteenth an Associated Press dispatch carried the news story that St. Mary's College, "Tom Playfair's School," St. Marys, Kansas, was to close its doors to undergraduates in June. Father F. J. O'Hern, the President of the College, explained in a student convocation the financial reasons that caused the Superiors of the Order to close a college that was then enjoying such a vigorous intellectual and campus life. The High School department, owing to the erection of so many Catholic High Schools in small mid-Western towns, had steadily decreased in numbers since the War. While the College department had been increasing in numbers each year, yet it presented an acute financial problem. The State Board of Education of Kansas insists that the requirements for collegiate instruction recommended by the various standardizing agencies be actually put into operation. Thus the salaries for professors with the necessary degrees, the specific equipment for advanced undergraduate work in the physical sciences and other specifications in the offices of administration have made the financial burdens of the smaller colleges extremely heavy. While it was universally regretted that the old College, rich in its splendid Catholic traditions, was forced to discontinue doing God's work in that manner for which it was so singularly qualified, nevertheless the move was almost inevitable.

At the same time it was announced that St. Mary's College and its excellent facilities would be turned over to the School of Divinity of St. Louis University for the training of its Jesuit scholastics.

On August the seventeenth about sixty theologians

left the villa at Lake Beulah to come out to Kansas to begin the usual scholasticate life in this unusual scholasticate. Before the beginning of classes in September, over one hundred more theologians arrived to make the number one hundred and sixty-five in all. All the theologians, priests and scholastics, live in the Loyola Hall, which was completely filled in its first year as a Theologate. With some alterations the classrooms of Rodman Hall were fitted into aulae for the various classes. In this same building are the recreational rooms and the libraries. Adjoining these two buildings is the beautiful Immaculata Chapel where the theologians have Mass and recite the litanies just before dinner in the evening. These three buildings are situated on a sloping hill overlooking a lower campus. On this lower campus are the refectory and faculty buildings.

The theological faculty of St. Louis University was, of course, transferred to St. Mary's. Despite the unusualness of these spacious surroundings the normal life of a scholasticate goes on apace. At Thanksgiving time a solemn disputation *coram episcopo* was held in the college gymnasium. The theses defended were drawn from the Council of Ephesus, whose fifteenth centenary the theologians were celebrating.

WOODSTOCK LETTERS wishes the Theological Faculty of St. Mary's College all God's blessings. *Grandescat ultro A. M. D. G.*

Denver—An Unusual Mission

On October 4-11, Father Morgan, S.J., gave a mission to patients at Fitzsimmon's Army Hospital by broadcasting his sermons through a short-wave transmitter to the head set at each bed of the twelve hundred sick who formed his congregation. Although there are but two hundred Catholic patients at the hos-

pital, six hundred listened to the daily meditations. One hundred and seventy-four Communions were distributed one morning in the wards, besides those given in the Chapel. Twenty-six non-Catholics are now under instruction from the hospital chaplain, and others have asked for guidance.

NEW ENGLAND PROVINCE

Death of Father Fox

The following is the account of the accident that resulted in the death of Father Leo T. Fox, taken from the Kingston, Jamaica, *Daily Gleaner*. The preparation of this account was supervised by one of Ours.

October 6, 1931.

"Under sad and tragic circumstances the Rev. Leo T. Fox, S.J., of Winchester Park, while on his way to say Holy Mass at the Native Sisters' Convent yesterday morning was, as a result of a motor car crash at North and East Streets, suddenly summoned to Higher Service, while the Rev. Father Jeremiah O'Keefe, S.J., and Rev. Mr. Charles Judah, S.J., who were travelling with him, are at present patients in the St. Joseph's Sanitarium. Up to late last evening they were reported on as suffering from shock and bruises and were not in a serious condition.

"Shortly before 6 o'clock yesterday morning a motor car drove out of the Winchester Park grounds, conveying priests who were down to say Mass at various places. Rev. Father Kennedy, at present in charge of St. Anne's, Oxford Street, had been driven to his station, and the car was bound for Alpha, at which chapel the Rev. Father O'Keefe would be the celebrant of the Mass. From Alpha, the car would have taken Father Fox to the Native Sisters' Convent at Gray's

Inn, Old Hope Road, the route being arranged to facilitate the Priests on account of the heavy rain which had been falling throughout the early morning, and was then falling. Eye-witnesses state that the car in which the Priests were travelling along North Street, close upon 6.30 o'clock, was crossing East Street, when a roadster was seen coming down East Street. The driver evidently applied his brakes, but the car skidded as a result of the water running in the street. The one with the Priests went against a pole with the result that Father Fox died within a few minutes, while Fr. O'Keefe and the Rev. Mr. Judah were injured, their car coming to rest with the radiator facing the west, some seven yards east of East St. The latter was at the wheel and Rev. Frs. O'Keefe and Fox were in the rear, Fr. Fox on the left, and received the worst of the crash—the car showing much damage on the left side from a point midway towards the back. The running board, left rear wheel and fender, left rear door, and the hood, particularly the section over the rear left seat were damaged and the windshield was broken.

The occupants of the ill-fated car were hurried off to the Kingston Public Hospital, the driver of the roadster, Mr. Othello Rose of Spalding, assisting in this work. He was much moved at the sad occurrence. Fr. Fox died on the way to the Hospital, and at the Institution, his body was placed in the morgue for the purposes of the autopsy. Fr. O'Keefe and Rev. Mr. Judah were treated, and were afterwards removed to St. Joseph's Sanitarium. Father Fox was buried the day after the accident, October 6.

Death of Father Arthur Michaud

Close upon the news of Father Fox's tragic accident in Jamaica came the announcement of the death, on November 18, 1931, of Father Arthur Michaud, who had entered upon his apostolic labors in the

Jamaica mission but two months previously. Father's death came as a result of typhoid fever.

Father Michaud sailed from New York for Jamaica on August 26th last. His zeal was mainly responsible for religious services held on board the ship on which he sailed, to the edification and devotion of the passengers. Upon his arrival at Jamaica he was appointed Editor-in-Chief of the Jesuit periodical *Catholic Opinion*. In the two months and a half during which he labored on the mission he gave promise of valuable apostolic work for the spread of Christ's Church. His death came as a shock to Ours of the New England and Maryland-New York provinces, as well as to his many friends outside the Society. R. I. P.

NEW ORLEANS PROVINCE

Spring Hill College

The Thomas Byrne Memorial Library

Two years ago the Centennial of Spring Hill College was celebrated, and the Alumni gathered from all over the United States, Cuba, Mexico, Central and South America to do honor to their Alma Mater. Many new buildings have been added and the last built in harmony with the recent structures, is the beautiful Thomas Byrne Memorial Library, given by Mrs. Nora Byrne in memory of her husband, Mr. Thomas Byrne of Chicago. Mr. and Mrs. Byrne for many years spent their winters in Mobile. Three of their sons were educated at Spring Hill College. The Library which has just been completed cost approximately one hundred thousand dollars and will contain one hundred and seventy-five thousand books. On the lower floor of the Library are several private rooms, where students can find every opportunity for study and research. Every improvement in library

facilities will be found in this new up-to-date library. The old Spanish mansion, used by the Byrne family for a winter home, is near the College. The house which is nearly two hundred years old and has been beautifully remodeled, with lovely gardens, was at first the home of Don Miguel Eslava, the Mobile representative of the Spanish King. The faculty of the College with Rev. Father Joseph Walsh, S.J., President, appreciate the munificent gift of Mrs. Byrne in memory of her husband, and all Mobilians are proud of this beautiful addition to their city and to Greater Spring Hill. A large number of friends and former pupils of the institution were present at the dedication of the Library on Pentecost Sunday. It was a matter of general regret that Mrs. Byrne, the generous donor of the Library, did not live to see it dedicated, but died a few months before.

Death of Father Daniel P. Lawton, S.J.

Father Daniel P. Lawton, attached to Spring Hill College for the past fifteen years, and greatly beloved by the people of Mobile, died in the rectory of the Cathedral of the Immaculate Conception, New Orleans, in the early part of July, this year. We quote in part an account of Father Lawton's life, from the Mobile, Alabama, *Press*:

Father Lawton, widely known in Mobile and throughout the south, was active until the time of his death. Born in Dublin October 5, 1858, he was in business for a year after finishing school and then entered the Apostolic school conducted by the Jesuits in Belgium. He entered the Society of Jesus in 1884. His novitiate was made partly at West Park on the Hudson River, New York, and partly at Florissant, Missouri. After completing classical studies in the Missouri institution, he began the study of philosophy at Woodstock, Maryland. He was at one time professor of rhetoric at the College of the Immaculate Con-

ception, New Orleans. In 1892 he was ordained at Woodstock by the late James Cardinal Gibbons.

Father Lawton's career in the South was varied. He was a teacher and later dean at St. Mary's University, Galveston, Texas, and later connected with parish schools in New Orleans. The organization of the Jesuit College Alumni Association was one of his achievements. In pastoral work he attained eminence as a preacher and was chosen chaplain of the Louisiana regiment of field artillery under Colonel J. P. Sullivan during the Spanish-American war. Up to the time of his death he was retained as chaplain of the Spanish-American war veterans.

He came to Spring Hill College 15 years ago and was placed in charge of the Ignatian retreat for laymen. Beginning with a small organization, he built up the association which now conducts an annual week-end retreat for men. He was for a number of years active chaplain of the Visitation convent and was head librarian at the college. During the past year he superintended the installation and cataloguing of books in the Thomas P. Bryne Memorial Library.

Father Lawton's services were always willingly and capably rendered. He received remarkable acknowledgment from the maritime department of the government of France, which in recognition of courtesies bestowed on the French marine cadets visiting Mobile and Spring Hill, conferred upon him a medal and diploma of honor. His priestly zeal and kindly character endeared him to all who came within the sphere of his self-sacrificing life.

ROCKY MOUNTAIN REGION

New Novitiate at Sheridan

The newly erected temporary novitiate building at Sheridan, Oregon, was blessed on the feast of St. Ignatius. Although Archbishop Howard, of Portland,

Oregon, was present at the ceremony, it was at his request that Reverend Father Provincial blessed the building.

The temporary structure is two hundred and seven feet long, and has four wings. Two of the wings are one hundred and seven feet long respectively, while the other two, shorter in length, contain the chapel and dining hall. The building is of the frame bungalow type, and has accommodations for fifty-one novices, besides rooms for Fathers and Brothers. It nestles in a grove of oak trees on the crest of a hill four hundred feet above the valley floor, and affords a splendid panorama of the beautiful Yamhill and Willamette valleys. When funds permit, a permanent four story structure will be built with accommodations for two hundred novices and juniors.

The *Morning Oregonian* of Portland for August 1 closed its front-page account of the St. Ignatius Day ceremony at Sheridan with the following words:

Today's dedication, a celebration of the feast of Saint Ignatius, founder of the Jesuit order, recalled one of the most interesting phases of Oregon's history, that era when the first Oregon agrarian settlements were made in the French prairie district of the Willamette valley, near St. Paul and Champoeg.

In the period 1830-1840 numerous ex-Hudson's Bay company traders, having served their period of usefulness with the Hudson's Bay post at Vancouver, took up residence on French prairie, under the sanction and guidance of Dr. John McLoughlin, factor of the Vancouver post.

Most of the men took Indian wives, there being no white women in the country at that time, and raised large families of bright-eyed children. All lived in serenity and contentment and the era up to 1848 is referred to by historians as the golden age of Oregon.

The single element lacking for the contentment of the families was the absence of religious instruction.

As most of the ex-Hudson's Bay men were devout French-Canadians, they ardently desired a priest's blessing and religious instruction for their wives and children. In answer to the ex-traders' request, Father DeSmet, a Jesuit priest, came to Oregon in the early forties and by 1845 had brought additional members of the order from Europe. These fathers set up a school at St. Paul, which was soon supplemented by a school maintained by sisters from Belgium.

Disaster came in 1848 with the discovery of gold in California. A large share of the inhabitants of Oregon picked up their few possessions and went to the mines. As a result the Catholic institutions in Oregon languished, and the Jesuits found no other alternative than to follow the settlers to California.

Since that time Oregon has been without any Jesuit instruction, the sole representation being provided in a Portland parish during the last 15 years, now headed by Father Coudeyre, rector.

Members of the Jesuit order devote themselves primarily to teaching and to missionary work. Many of the students trained at Sheridan will eventually provide religious and secular instruction in Alaska and in Indian settlements of the west.

MARYLAND-NEW YORK PROVINCE

Baltimore—Death of Father Ooghe, S.J.

Father Justin I. Ooghe, S.J., for many years beloved Professor of Philosophy at Loyola College, Baltimore, died at St. Vincent's Hospital, New York, on September 8, 1931. His custom had been, for many years, to spend the summer months of July and August at work in the library at St. Francis Xavier College, New York, and to give himself to special research problems at the New York Public Library.

We hope to have a full and appreciative record of Father Ooghe's life and labors for a later edition of

the LETTERS, and must be satisfied here with a mere record of his passing, together with an excerpt from an important secular daily.

The *Baltimore Sun*, in its editorial eulogy says of him, "Those who knew him were constantly surprised and informed by his minute acquaintance with learned literature in many languages, the unending and purposive curiosity which kept him well abreast of most contemporary currents of thought, the force and point of his criticism, and the searching exactness of his mind in dealing with the most delicate and abstruse of special problems.

"He produced no popular volumes; he never sought to emerge from the obscurity of the classroom and study; but those who met him and talked with him will not soon forget his influence. Those others who have pursued philosophical interests with him, after completing the course, are abidingly aware of his profound influence and the high distinction of his ability in that field."

HOME NEWS

NOVEMBER DISPUTATIONS

De Sanctissima Trinitate
Defendet: P. Fasy
Arguent: P. Nuttall, P. Andersen

De Deo Creante
Defendet: P. Murray
Arguent: P. McFadden, P. Diehl

Ex Sacra Scriptura
"Spiritus est Qui Vivificat"—John 6.64
Father Hausmann

Ex Jure Canonico
No. 25 of our *Elenchus Facultatum* versus no. 127 of the Third Plenary Council of Baltimore.
Mr. McGuire.

Ex Theologia Naturali

Defendet: F. Yanitelli

Arguent: F. McCarthy, F. J. P. McGrail

Ex Ethica

Defendet: F. Palmer

Arguent: F. Lanahan, F. McMullen

Ex Cosmologia

Defendet: F. C. McManus

Arguent: F. Ball, F. Brooks

Ex Astronomia

Our Satellite. Lecturer: Mr. W. V. Cummings

UNIVERSITIES, COLLEGES, HIGH SCHOOLS IN THE AMERICAN ASSISTANCY

		1930-31	1931-32
California	Coll. and Univ.	2,743	2,462
	High Schools	2,110	2,152
	Total	4,853	4,614
Chicago	Coll. and Univ.	12,235	13,404
	High Schools	2,257	2,341
	Total	14,492	15,745
Missouri	Coll. and Univ.	11,124	11,715
	High Schools	2,346	2,123
	Total	13,470	13,838
Maryland-New York	Coll. and Univ.	14,209	13,793
	High Schools	5,975	5,985
	Total	20,184	19,778
New England	Coll. and Univ.	3,156	3,574
	High Schools	1,050	1,015
	Total	4,206	4,589
New Orleans	Coll. and Univ.	1,915	1,982
	High Schools	1,005	1,114
	Total	2,920	3,096
Total	Coll. and Univ.	45,382	46,930
Total	High Schools	14,743	14,730
Grand Total		60,125	61,660

The figures above and in the tabulation at the end of this volume show, as did last year's statistics, a slight decrease in high school registration, and a corresponding increase in the College and University figures. The general total of 61,660 students is interesting when compared with the figures for ten years ago. The 1921 figure for all schools was 37,871. This gives an increase, over a ten-year period, of 23,789 students. The percentage of error in the tabulation for 1931 is small, and that due to the fact that some Colleges did not answer our questionnaire.

St. Mary's College, Kansas, changed its status to that of theologate; Brophy College, Phoenix, Arizona, suspended its College department for the time being; St. Peter's College, Jersey City, added Sophomore year, and shows hopeful vitality.

STATISTICS

MISSION BAND

Winter Schedule

Jan. 2-6	St. Zita's Home, New York, Fr. Cox.
Jan. 2-6	Holy Child Academy, Suffern, N. Y., Fr. Connor.
Jan. 3-5	St. Columba's, Phila., (Men's Retreat), Fr. McCarthy.
Jan. 3-10	St. Rose's, Carbondale, Pa., Fr. McIntyre.
Jan. 3-10	St. Bernard's, Easton, Pa., Fr. Torpy.
Jan. 10-17	St. Edmond's, Phila., Fr. Connor.
Jan. 10-17	St. Mary's, Westernport, Md., Fr. Cotter.
Jan. 10-17	St. Michael's, Atlantic City, N. J., Fr. Cox.
Jan. 17-31	St. Aloysius', Washington, D. C., FF. McCarthy and Torpy.
Jan. 24-Feb. 7	St. Francis Xavier's, New York, FF. Cotter, (Connor for 1st week), and (McIntyre for 2nd week).
Jan. 24-26	St. Columba's, Phila., (Forty Hours'), FF. J. P. Gallagher and Cox.
Jan. 26-29	Trenton Catholic High School, Fr. McIntyre.
Jan. 27-29	Holy Cross Academy, Washington, D. C., Fr. Cox.
Jan. 31-Feb. 7	Nativity, New York, Fr. J. P. Gallagher.
Feb. 1-4	Mercy Academy, Buffalo, N. Y., Fr. Connor.
Feb. 5-8	Mercy Hospital, Buffalo, N. Y., Fr. Connor.
Feb. 9-12	Batavia Nurses, Fr. Connor.

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1, to December 31, 1931

TO SECULAR CLERGY:

	Retreats	No.
Albany	2	237
Altoona	2	132
Antigonish	1	112
Baltimore	2	222
Newark	2	421
New York	3	554
Richmond	2	65
Trenton	2	196
Wilmington	1	40
Total	17	1,979

TO RELIGIOUS PRIESTS:

Fathers of the Society of St. Columban:		
Silver Creek, N. Y.	1	7

TO SEMINARIANS:

	Retreats	No.
Darlington, N. J.	2	119

TO BROTHERS:

Marist Brothers:		
Poughkeepsie, N. Y.	1	29
Xaverian Brothers:		
Fortress Monroe, Va.	1	150
Total	2	179

TO RELIGIOUS WOMEN:

Benedictines:		
Cullman, Ala.	1	24
Blessed Sacrament:		
Cornwell Heights, Pa.	1	85

	Retreats	No.
Carmelites:		
New York, N. Y.	1	14
Cenacle:		
Lake Ronkonkoma, L. I.	1	58
Charity:		
Convent Station, N. J.	6	1,562
Hempstead, L. I., N. Y.	1	8
Nanuet, N. Y.	1	35
Huguenot, S. I., N. Y.	1	306
Leonardtown, Md.	1	60
Mt. St. Vincent-on Hudson, N. Y. C.	4	969
Christian Charity:		
Mendham, N. J.	1	28
Wilkes-Barre, Pa.	1	147
Christian Doctrine:		
Nyack, N. Y.	1	24
Daughters of the Heart of Mary:		
Buffalo, N. Y.	1	34
Westchester, N.Y.C.	1	72
Franciscans:		
Baltimore, Md.	1	21
Buffalo, N. Y.	2	80
Glen Riddle, Pa.	1	278
Good Shepherd:		
Albany, N. Y.	1	26
Boston, Mass.	1	30
Buffalo, N. Y.	1	51
Morristown, N. J.	1	35
Troy, N. Y.	1	18
Grey Nuns:		
Buffalo, N. Y.	1	48
Helpers of the Holy Souls:		
Chappaqua, N. Y.	1	38
Holy Child:		
New York, N. Y.	1	74
Philadelphia, Pa.	1	33
Posemont, Pa.	1	96
Sharon Hill, Pa.	3	181
Suffern, N. Y.	1	50
Holy Names:		
Albany, N. Y.	1	112
Immaculate Heart:		
Cape May Point, N. J.	1	205
Jesus and Mary:		
Highland Mills, N. Y.	2	61
Little Sisters of the Poor:		
Philadelphia, Pa.	1	18
Mercy:		
Albany, N. Y.	2	133
Baltimore, Md.	2	25
Batavia, N. Y.	1	27
Buffalo, N. Y.	2	165
Cresson, Pa.	1	115
East Moriches, L. I., N. Y.	2	122
Harrisburg, Pa.	1	32
Lakewood, N. J.	1	108
Leicester, Mass.	1	38
Merion, Pa.	2	235
Mt. Washington, Md.	3	227
New York, N. Y.	3	103
North Plainfield, N. J.	1	85
Latrobe, Pa.	2	297
Pittsburgh, Pa.	1	110
Rensselaer, N. Y.	1	20
Shamokin, Pa.	1	13
Syosset, L. I., N. Y.	1	70
Worcester, Mass.	1	42
Mission Helpers:		
Towson, Md.	2	80
Missionary Sisters of the Sacred Heart:		
Dobbs Ferry, N.Y.	2	233
Mothers of the Helpless:		
New York, N. Y.	1	25
Notre Dame:		
Antigonish, N. S.	1	70
Boston, Mass.	1	100
Fort Lee, N. J.	1	195
Lowell, Mass.	1	74
Moylan, Pa.	1	55
Roxbury, Mass.	1	201
Tyngsborough, Mass.	1	105
Worcester, Mass.	1	110
Nursing Sisters of Sick Poor:		
Goshen, N. Y.	2	60
Oblate Sisters of Providence:		
Baltimore, Md.	1	119
Sisters of the Poor Child Jesus:		
Parkersburg, W. Va.	1	22

	Retreats	No.
Poor Clares:		
Bordentown, N. J.	1	25
Philadelphia, Pa.	1	25
Presentation:		
Fitchburg, Mass.	1	50
Green Ridge, S. I., N. Y.	1	65
Newburgh, N. Y.	1	88
Providence:		
Chelsea, Mass.	1	29
Malden, Mass.	1	20
Washington, D. C.	1	14
Worcester, Mass.	1	78
M. Reparatrix:		
New York, N. Y.	1	30
Sacred Heart:		
Albany, N. Y.	2	220
New York—Manhattanville	1	60
New York—University Ave.	1	33
Noroton, Conn.	1	60
Providence, R. I.	1	24
Rochester, N. Y.	1	30
Torresdale, Pa.	1	50
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y.	1	28
St. Dorothy:		
Reading, Pa.	1	10
Richmond, S. I., N. Y.	1	23
St. John the Baptist:		
Arrochar Park, S. I., N. Y.	1	9
St. Joseph:		
Brentwood, L. I., N. Y.	3	1,240
Cape May Point, N. J.	1	297
Chestnut Hill, Pa.	3	334
Hartford, Conn.	1	135
McSherrystown, Pa.	1	110
Troy, N. Y.	2	312
Wheeling, W. Va.	1	85
St. Joseph of Peace:		
Englewood, N. J.	1	65
St. Mary:		
Charlottetown, P. E. I.	1	30
Kenmore, N. Y.	2	130
Ursulines:		
Beacon, N. Y.	1	30
Frostburg, Md.	1	12
Middletown, N. Y.	2	35
New Rochelle, N. Y.	2	122
New York, N. Y.	3	155
Phoenicia, N. Y.	1	30
Washington, D. C.	1	18
Wilmington, Del.	1	29
Visitation:		
Brooklyn, N. Y.	1	43
Frederick, Md.	1	30
Georgetown, Washington, D. C.	1	40
Parkersburg, W. Va.	1	45
Richmond, Va.	1	30
Wheeling, W. Va.	1	45
Wytheville, Va.	1	15
Total	149	12,639
TO LAYMEN:		
Loyola House of Retreats, Morristown, N. J.	49	1,871
Manresa-on-Severn Annapolis, Md.	36	1,676
Mount Manresa, Fort Wadsworth, S. I., N. Y.	42	1,851
Harrisburg Dioc., Men and Boys	2	228
Catholic Students, Univ. of W. Va., Morgantown, W. Va.	1	164
Xavier Alumni, New York	1	300
Total	131	6,090
PRIVATE:		
Loyola House of Retreats, Morristown, N. J., Priests	12	12
St. Andrew-on-Hudson, Priests		29
Laymen		52
	71	81
Total	83	93

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Assumption:		
Germantown, Pa., Academy Girls	2	115
Cenacle:		
Brighton, Mass., Ladies	3	208
Lake Ronkonkoma, L. I., N. Y., Ladies, College and High School and Business Girls	10	526
Charity:		
Leonardtown, Md., Academy Girls	1	87
Mt. St. Vincent-on-Hudson, N. Y., High School Girls	1	130
New York, N. Y., Academy Girls	3	315
Christian Doctrine:		
New York, N. Y., Working Girls	1	80
Nyack, N. Y., Girls	1	173
Divine Compassion:		
White Plains, N. Y., College Girls	1	140
Good Shepherd:		
Buffalo, N. Y., Magdalens	1	65
Philadelphia, Pa., Girls	1	40
Washington, D. C., Children	1	105
Helpers of Holy Souls:		
Tuckahoe, N. Y., Business Girls	4	127
Holy Child:		
Philadelphia, Pa., Academy Girls	3	360
Rosemont, Pa., Ladies	1	92
Sharon Hill, Pa., Academy Girls	1	56
Summit, N. J., Academy Girls	1	50
Immaculate Heart:		
Frazier, Pa., College Girls	1	125
Immaculata, Pa., College Girls and Alumnae	2	330
Scranton, Pa., College Girls	1	327
Mercy:		
Buffalo, N. Y., Academy Girls and Nurses	2	203
Cresson, Pa., Ladies and Academy Girls	2	141
Dallas, Pa., College Girls	1	120
Lakewood. N. J., Academy Girls	1	130
Niagara Falls, N. Y., Academy Girls	1	135
North Plainfield, N. J., Academy Girls	1	48
Washington, D. C., High School Girls	1	75
Misericordia:		
New York, N. Y., Nurses	1	66
Notre Dame:		
Grymes Hill, S. I., N. Y., High School Girls	1	200
Moylan, Pa., Academy Girls	1	40
Philadelphia, Pa., Academy Girls	1	62
Perpetual Adoration:		
Washington, D. C., Ladies	1	100
Reparation:		
New York, N. Y., Women	1	80
Reparatrix:		
New York, N. Y., Teachers and High School Girls	2	70

	Retreats	No.
Sacred Heart:		
New York, N. Y., Academy and Business Girls	2	185
Noroton, Conn., Academy Girls	1	65
Torresdale, Pa., Business Girls	1	190
St. Joseph:		
Albany, N. Y., Academy Girls	1	250
Amsterdam, N. Y., Nurses	1	52
Brentwood, L. I., N. Y., Academy Girls	1	240
Chestnut Hill, Pa., High School Alumnae	1	125
Rochester, N. Y., Academy Girls	1	800
St. Louis, Mo., Academy Girls	1	130
St. Mary:		
Buffalo, N. Y., Academy Girls	1	58
Ursulines:		
Bedford Park, N. Y., N. Y., Academy Girls	1	250
Malone, N. Y., Academy Girls	1	150
New Rochelle, N. Y., College and High School Girls	1	800
New York, N. Y., Academy Girls	1	60
Visitation:		
Catonsvile, Md., Academy Girls and Alumnae	2	105
Frederick, Md., Academy Girls	1	50
Parkersburg, W. Va., Academy Girls	1	49
Wheeling, W. Va., Ladies and Academy Girls	3	134
Harrisburg, Pa., Ladies	1	70
Lancaster, Pa., Ladies	1	85
New York, N. Y., Hunter College Alumnae	1	40
Washington, D. C., Sodality Union	1	20
York, Pa., Catholic Woman's Club	1	58
Total	84	8,847

Retreats to Students in Colleges and High Schools
Maryland-New York Province

Canisius College	584
Fordham College	1,400
Georgetown College	800
Loyola College	239
St. Joseph's College	349
St. Peter's College	170
Brooklyn Preparatory	850
Canisius High School	300
Fordham Preparatory	530
Georgetown Preparatory	97
Gonzaga High School	244
Loyola High School, Baltimore	385
Loyola School, New York	75
Regis High School	760
St. Joseph's High School	643
St. Peter's High School	600
Xavier High School	860
Total	8,886

	Retreats	No.
Other Schools		
Lakewood, N. J., Boys, Newman School		90
Malone, N. Y., Boys		60
Montreal, Canada, Seniors, Loyola College		20
New York, N. Y., Boys, St. Ann's Academy		700
New York, N. Y., Mt. St. Michael's, Boys		180
Pottsdam, N. Y., Clarkson Tech. and State Normal		800
Poughkeepsie, N. Y., Marist Juniors, Boys		62
South Orange, N. J., Seton Hall, Students		560
Total		2,472

TOTALS

	Retreats	No.
Priests, Secular	17	1,979
Priests, Regulars	1	7
Brothers	2	179
Seminarians	2	119
Religious Women	149	12,639
Laymen	131	6,090
Secular Ladies and Pupils	84	8,847
Boys, Students in Colleges and High Schools, ets.	27	11,358
Private (Morristown and Poughkeepsie)	83	93
Totals	496	41,311

RETREATS

Given by the Fathers of the Chicago Province
September 1, 1930, to September 1, 1931

	Retreats	No.
Diocesan Clergy	11	1,011
Religious Priests	1	70
Religious Brothers	6	152
Seminarians	2	223
Sisters of the Blessed Sacrament	1	70
Sisters of Charity of St. Augustine	2	243
Sisters of Charity B. V. M.	8	659
Sisters of Charity of Cincinnati	1	220
Sisters of Charity of Nazareth	4	609
Daughters of the Heart of Mary	1	22
Sisters of the Good Shepherd	6	94
Sisters of the Good Shepherd (Magdalens)	1	40
Sisters of the Holy Child	1	24
Sisters of the Holy Humility of Mary	1	80
Sisters of the Immaculate Heart of Mary	3	79
Sisters of the Incarnate Word	1	18
Sisters of the Little Company of Mary	1	45
Ladies of Loretto	1	23
Little Sisters of the Poor	2	32
Sisters of Loretto	2	99
Sisters of Mary Reparatrix	1	30
Sisters of Mercy	7	715

	Retreats	No.
Sisters of Notre Dame	9	602
Sisters of Precious Blood	5	610
Sisters of Providence	3	798
Sisters of St. Francis	3	133
Sisters of St. Joseph	3	313
Sisters of the Sacred Heart	4	199
Sisters of the Sacred Heart—Missionary Srs.	1	33
Sister Servants of the Immaculate Heart	1	300
Society of Missionary Catechists	1	19
Ursuline Sisters	7	643
Visitation Sisters	1	35
Laymen	43	3,574
Ladies	23	1,475
Boys	3	770
Boys and Girls, High School Students	19	6,270
Girls, High School Students	14	4,420
Parochial Grade School Children	9	1,770
Public Grade School Children	1	315
Academy Girls	12	1,683
College Students	18	3,211
Co-ed Students	2	152
Inmates	4	1,010
Nurses	5	297
Total	255	33,230

MISSOURI PROVINCE RETREATS—1931
January 1 to December 1

Clergy Retreats

Diocese of Leavenworth	1
Benedictine Abbey	1
Diocese of Winona	1
Archdiocese of St. Louis	2
Diocese of Omaha	2
Archdiocese of Milwaukee	2
Diocese of LaCrosse	1
Diocese of Toledo	3

Colorado

SS. Charity B. V. M.	1
Girls	1
SS. of St. Benedict (Girls)	1
Good Shepherd Convent	2
Little SS. of the Poor	1
SS. Loretto (Girls)	1
SS. Mercy	1
Nurses	1
Mt. Carmel Church (Pub. School Children)	500
Missionary SS. of Sacred Heart	1
Girls	1
Regis College (Students)	2
St. Anthony Hosp. (Nurses)	1
SS. Charity (Leavenworth)	3
Nurses	1
SS. St. Joseph	1
St. Rose's Home (Young Ladies)	1

Illinois

Ursulines	5
SS. Notre Dame	3
Cenacle (Women)	3
Little Helpers	1
Institute of B. V. M	1
Loyola (Students)	1
SS. Providence (Girls)	1
SS. Mercy (Girls)	1
SS. St. Joseph	1

Iowa

Carmelites	1
SS. Mercy	8
Nurses	1
Women	1
SS. Charity B. V. M.	8
Girls	3

SS. Presentation 1
SS. H. Humility of Mary 2
Women 1
Trappist 1
Men 1
SS. Good Shepherd 2
Girls 1
Retreats to Jesuits 9

Kansas

SS. St. Joseph 5
SS. Charity (Leavenworth) 2
Girls and Boys 2
Women 1
Spanish Nuns 1
Oblates of Providence (Colored) 1
Laymen 3
SS. Charity B. V. M. 1
Women 1

Michigan

Christian Brothers, 30 day retreat

Minnesota

40 Hours 1
Ursuline SS. 1
SS. Notre Dame 4
SS. St. Joseph 5
St. Paul Seminary 1
SS. Visitation 1

Missouri

Discalced Carmelites 1
Good Shepherd 4
Girls 2
SS. or Loretto 4
Rockhurst Students 1
SS. Mercy 4
SS. Charity B. V. M. 2
SS. St. Joseph 2
2
Women 1
Third Order of St. Francis 6
Cenacle (Women) 1
SS. Incarnate Word 1
Colored Women 1
SS. Christian Charity 4
Madams of the S. Heart 6
Women 2
Girls 1
Knights of Columbus
Little Flower Retreat House (Women) 27
Little SS. of the Poor 1
Young Men and Ladies 4
SS. St. Mary 8
SS. Visitation 3
Girls 1
White House—1242 men 43

Nebraska

SS. St. Francis 2
Girls 1
Ursuline SS. 7
Pub. School Children (Omaha) 1
Students 2
Madams of the S. H. 1
Ladies 2
Girls 1
SS. Good Shepherd 2
Girls 1
SS. Mercy 5
Nurses 1
Columbian Fathers 1

New Jersey

Women 1

New York

Women 1

North Dakota

SS. Presentation of B. V. M. 1

Ohio

SS. Notre Dame 2
Girls 1
Xavier U. (Students) 1
Laymen 3

Oklahoma

Ladies 2

South Dakota

SS. Presentation of B. V. M. 1
Novena St. Ann 1
Students 1
SS. Blessed Sacrament 1
SS. St. Francis 2
Order of SS. Benedict (SS) 1

Wisconsin

Knights of Columbus 2
Students 3
SS. St. Joseph 1
SS. St. Francis 1
SS. Charity B. V. M. 2
SS. Mercy 2
Girls 1
SS. Notre Dame 2
Girls and Women 2
Seminarians 2
SS. Good Shepherd 3
Children 1

Wyoming

SS. Holy Child Jesus 2

RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

September, 1930, to September, 1931

	Retreats	No.
Diocesan Clergy	7	298
Religious Priests	1	34
Christian Brothers	4	128
Sacred Heart Brothers	2	121
Holy Cross Brothers	1	30
Seminarians	2	156
Benedictine Sisters	1	25
Sisters of Charity	2	56
Sisters of Charity of the Incarnate Word	13	634
Sisters of Christian Charity	1	28
Daughters of the Cross	2	87
Dominican Sisters	5	283
Franciscan Sisters	2	32
Good Shepherd Sisters	3	42
Holy Family Sisters	2	157
Immaculate Conception Sisters	1	41
Sisters of the Incarnate Word and the Blessed Sacrament	1	70
Sisters of St. Joseph	5	305
Little Sisters of the Poor	3	46
Sisters of Loretto	4	162
Marianites of the Holy Cross	2	149
Sisters of St. Mary of Namur	1	110
Sisters of St. Mary	1	50
Magdalens	1	63
Sisters of Mercy	10	411
Missionary Sisters of the Sacred Heart	2	42
Sisters of Mt. Carmel	2	115
School Sisters of Notre Dame	1	25
Sisters of Perpetual Adoration	5	193
Blessed Sacrament Sisters	2	71
B. V. M.'s	1	105
Religious of the Sacred Heart	2	93
Siervas de Maria	1	18
Ursuline Sisters	3	145
Visitation Sisters	1	31
Presentation Sisters	1	9
Sisters Reparatrices	1	29
Sisters of the Holy Names	2	59
Religious of the Cenacle	1	68
Laymen	25	503
Ladies	20	1,918
Inmates	7	803
Boys	25	1,919
Academy Girls	23	2,016
Co-ed Students	2	167
Nurses	6	239
Total	210	12,086

SUMMARY OF MINISTERIAL WORKS, NEW ORLEANS PROVINCE

September, 1930, to September, 1931

Baptisms	2,175
Converts	298
Confessions	589,913
Communions extra T.	472,617
Communions in T.	761,067
Marriages	452
Marriages Revalidated	109
Extr. Unct.	1,170
Catechism	6,949
First Comm.	2,046
Confirmations	1,790
Exhortations	1,587
Sermons	5,506
Sunday School	1,271
Spirit. Exer. to Priests	8
Spirit. Exer. to Religious	92
Spirit. Exer. to Students	63
Spirit. Exer. to Laypeople	45
Spirit. Exer.—Private	15
Missions	65
Novenas	62
Tridua	57
Visits to Hospitals	3,821
Visits to the Sick	11,459
Visits to Prisons	84
Sodalities	79
Sodalists	5,193
League of SS. Heart	7,769
Boys in Par. Schools	1,918
Girls in Par. Schools	1,687

DEATHS—CHICAGO PROVINCE

from October 1, 1930, to September 30, 1931

Name	Age	In Soc.	Date
P. Vincentius A. Siefke	60	41	9 Jan.
P. Hubertus F. Brockman	54	35	2 Feb.
P. Franciscus J. Kemphues	66	43	10 Sept.
S. Alfredus A. Baumeister	27	8	10 Sept.

DEATHS—NEW ENGLAND PROVINCE

January 1, 1931, to December 31, 1931

P. Leo T. Fox, at Kingston, Jamaica, October 5, 1931.
P. Arthur M. Michaud, at Kingston, Jamaica, November 18, 1931.

Deaths in the New Orleans Province for the Year 1931

Rev. Edward T. Fitzgerald, April 1, 1931, New Orleans, La.
Rev. John J. Navin, May 3, 1931, New Orleans, La.
Bro. Salvador Hellin, May 10, 1931, New Orleans, La.
Rev. Joseph C. Kearns, May 23, 1931, Old Albuquerque, N. M.
Rev. Daniel P. O'Sullivan, May 27, 1931, New Orleans, La.
Rev. Daniel P. Lawton, July 4, 1931, New Orleans, La.
Rev. Oscar Wocet, August 21, 1931, St. Petersburg, Fla.
Rev. Jules Remy, September 28, 1931, New Orleans, La.
Rev. Patrick Tallon, October 10, 1931, Albuquerque, N. M.
Rev. Michael A. Grace, November 29, 1931, New Orleans, La.

LIST OF THE DEAD OF THE MARYLAND-NEW YORK PROVINCE

From January 1, 1931, to December 31, 1931

Name	Age	In Soc.	Date		Place	Province
Father Anthony Arnalot	66	50	January	8	Zamboanga, P. I.	Aragon
Father John G. Setter	34	16	January	28	New York, N. Y.	Maryland-New York
Father Abraham Emerick	74	54	February	4	Woodstock, Md.	Maryland-New York
Brother Peter Schapertons	68	51	February	6	Poughkeepsie, N. Y.	Maryland-New York
Father John C. Geale	55	38	February	20	Santa Monica, Cal.	Maryland-New York
Brother Patrick Traynor	86	48	July	21	Washington, D. C.	Maryland-New York
Mr. Vincent P. Kohlbecker	27	8	July	28	Washington, D. C.	Maryland-New York
Father Wiliam J. Tynan	74	54	July	30	Washington, D. C.	Maryland-New York
Rt. Rev. Bishop Joseph Clos	72	52	August	2	Jagna, Bohol, P. I.	Aragon
Mr. Wilbert P. Murphy	26	6	August	13	Woodstock, Md.	Maryland-New York
Mr. Walter Judge	43	21	August	16	Buffalo, N. Y.	Maryland-New York
Brother John J. O'Connell	70	45	August	22	Washington, D. C.	Maryland-New York
Brother Charles J. Ramage	58	37	August	28	Washington, D. C.	Maryland-New York
Brother Jeremiah J. Crough	55	37	August	30	Washington, D. C.	Maryland-New York
Father Justin J. Ooghe	58	37	September	8	New York, N. Y.	Maryland-New York
Mr. Anthony Ryan, Nov. Schol.	24	2½	October	16	Reading, Pa.	Maryland-New York
Father Joseph M. A. Kelly	47	28	October	17	New York, N. Y.	Maryland-New York
Father Stephen Bueno	73	52	November	29	Barranca Bermeja, Col.	Maryland-New York
Brother Daniel J. Culkin	59	23	December	24	Brooklyn, N. Y.	Maryland-New York

LIST OF DEAD IN THE MISSOURI PROVINCE
From January 1, 1931, to December 31, 1931

Name	Age	In Soc.	Date		Place	Province
Brother William Braun	64	45	January	15	South Dakota	Missouri
Father Joseph A. Meuffels	68	57	January	23	Belize, B. H.	Missouri
Father William A. Agnew	50	31	February	13	Rochester	Missouri
Father Aloysius Brucker	80	65	February	14	Denver	Missouri
Father John P. Goesse	62	45	July	25	St. Louis	Missouri
Father Thomas F. Brown	69	51	July	28	Milwaukee	Missouri
Father William S. Ferris	48	6	September	10	Belize, B. H.	Missouri
Father Bernard A. New	44	26	September	10	Belize, B. H.	Missouri
Father Charles M. Palacio	36	21	September	10	Belize, B. H.	Missouri
Father Leo A. Rooney	43	22	September	10	Belize, B. H.	Missouri
Father William J. Tracy	42	23	September	10	Belize, B. H.	Missouri
Mr. Deodatus I. Burns	24	7	September	10	Belize, B. H.	Missouri
Mr. Richard F. Koch	28	9	September	10	Belize, B. H.	Missouri
Mr. Richard G. Smith	27	7	September	10	Belize, B. H.	Missouri
Brother John B. Rodgers	43	11	September	10	Belize, B. H.	Missouri
Father Francis J. Kemphues	67	43	September	10	Belize, B. H.	Chicago
Mr. Alfred A. Baumeister	27	8	September	10	Belize, B. H.	Chicago

COLLEGES AND UNIVERSITIES, 1931-1932

	Total Number of Students	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance, etc.	Graduate	Engineering	Sociology	Summer School	Extension	Other Courses
Md.-N. Y.																		
Fordham	8,754	1,392	786	606	-----	-----	-----	-----	-----	1,071	-----	284	652	-----	486	1,251	660	1,236
Georgetown	2,628	831	328	186	279	-----	-----	22	598	486	232	-----	114	-----	-----	-----	-----	383
Canisius	1,211	1,211	156	110	78	172	62	-----	-----	-----	-----	-----	-----	-----	-----	260	350	23
St. Joseph	405	405	113	280	-----	24	-----	11	-----	-----	-----	53	4	-----	27	-----	-----	111
Loyola	507	211	107	62	42	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	296	-----
St. Peter's	157	157	74	83	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Ateneo	131	131	46	-----	-----	43	42	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Total	13,793	4,338	1,610	1,327	399	239	104	22	598	1,557	232	337	770	-----	513	1,511	1,306	1,753
Chicago																		
Loyola	6,909	547	103	65	59	137	16	34	501	319	445	425	239	-----	1,793	1,444	-----	1,196
Detroit	3,485	499	99	110	62	93	85	50	-----	196	-----	704	419	870	-----	535	252	-----
Xavier	932	359	93	35	107	45	11	5	-----	-----	-----	72	-----	-----	-----	305	-----	259
John Carroll	*1,051	451	125	44	112	37	-----	-----	-----	-----	-----	-----	-----	-----	-----	198	142	240
St. John's	*1,027	521	205	22	3	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	506	220	48
Total	13,404	2,377	625	276	343	307	112	134	501	515	445	1,201	658	870	1,793	2,988	614	1,743
Missouri																		
St. Louis	*4,418	1,037	558	130	61	130	65	53	515	94	224	876	301	-----	82	930	386	236
Marquette	4,299	1,262	168	382	284	171	-----	70	320	254	202	464	268	496	417	843	-----	786
Rockhurst	173	173	34	70	2	23	20	1	-----	-----	-----	-----	-----	-----	-----	-----	-----	23
Creighton	2,604	394	119	62	33	110	44	26	289	127	105	369	111	-----	-----	555	191	582
Regis	221	221	51	79	26	5	11	1	-----	-----	-----	-----	-----	-----	-----	-----	-----	48
Total	11,715	3,087	930	723	406	439	140	151	1,124	475	531	1,709	680	496	499	2,228	577	1,675
New England																		
Boston College	2,504	1,351	1,149	71	131	78	75	-----	-----	197	-----	-----	712	-----	-----	620	94	-----
Holy Cross	1,070	1,070	787	107	169	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	7
Total	3,574	2,421	1,936	178	300	78	75	-----	-----	197	-----	-----	712	-----	-----	620	94	7
New Orleans																		
Loyola	*1,772	191	15	30	28	5	40	28	-----	87	125	170	30	-----	-----	650	-----	511
Spring Hill	210	210	45	43	1	17	11	2	-----	-----	79	1	11	-----	28	-----	-----	37
Total	1,982	401	60	73	29	22	51	30	-----	87	204	171	41	-----	28	650	-----	548
California																		
San Francisco	*1,099	527	121	-----	-----	52	67	-----	-----	266	-----	124	-----	-----	-----	-----	-----	-----
Santa Clara	474	215	-----	-----	-----	41	-----	-----	-----	42	-----	84	-----	114	-----	-----	-----	-----
Loyola	425	255	43	81	-----	35	57	2	-----	170	-----	66	10	26	46	-----	-----	-----
Gonzaga	*424	265	-----	-----	-----	-----	-----	-----	-----	73	-----	-----	86	-----	-----	-----	-----	-----
Seattle	40	22	-----	-----	18	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Total	2,462	1,284	164	81	18	128	124	2	-----	551	-----	274	96	140	46	-----	-----	-----
Grand Total	46,930	13,908	5,325	2,658	1,495	1,213	606	339	2,223	3,282	1,411	3,692	2 957	1,506	2,979	7,997	2,591	5,726

*1930 Totals

HIGH SCHOOLS

Maryland-New York	Students
St. Joseph's	549
Canisius	325
Brooklyn,	856
Loyola, N. Y.	40
Regis	767
Gonzaga	248
Xavier	1,080
Georgetown	97
St. Peter's	573
Loyola, Baltimore	397
Fordham	524
Ateneo	529
Total	5,985
Missouri	
Campion	301
Regis	167
Creighton	317
Marquette	492
St. Louis	513
Rockhurst	333
Total	2,123
New England	
B. C. High	1,015
Chicago	
Xavier	423
St. Ignatius	515
Loyola	379
John Carroll	358
Detroit	380
St. John's	286
Total	2,341
New Orleans	
Jesuit	655
Spring Hill	163
Tampa	174
St. John's	122
Total	1,114
California	
Loyola	405
Brophy	111
St. Ignatius	*780
Bellarmine, San Jose	200
Seattle	166
Gonzaga	263
Bellarmine, Tacoma	187
Total	2,152
Grand Total	14,730

University and College Total: 46,930; High School Total: 14,730; All Students: 61,660

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, a Die 1a Jul. 1930 Ad Diem 1am Jul. 1931

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum i T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1 Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																												Familiae	Fideles
Baltimore—College	4	.....	10,171	27,566	1	1	32	3	.....	.....	195	57	.....	13	13	.....	.....	5	7	210	152	90	1	170	170	.....	.....	.....	.....	.....
High School and Church	124	44	70,699	116,176	23	16	193	507	19	22	610	58	.....	6	*66	.....	.....	18	3	1,155	218	31,119	2	430	4,307	.....	.....	30	98	841
Bowie	91	2	7,200	7,500	11	.....	44	.....	70	120	263	.....	.....	.....	.....	.....	3	.....	.....	.....	.....	450	4	255	400	.....	.....	270	100	1,135
Brooklyn—Church and High School	70	16	77,028	100,000	32	3	41	85	44	.....	1,929	100	.....	3	4	.....	.....	17	5	.....	.....	631	4	610	24,910	.....	.....	300	962	3,058
Buffalo—Canisius College	14	3	14,017	80,993	.....	.....	189	110	15	1	198	49	.....	5	4	.....	.....	2	.....	747	.....	.....	3	950	500	.....	.....	.....	.....	.....
Canisius High School and Church	186	14	106,177	160,886	11	1	318	192	39	.....	481	191	.....	.....	3	.....	.....	7	5	246	.....	267	7	925	2,000	97	108	205	120	600
St. Ann's Church	256	28	47,500	117,460	54	9	93	650	187	405	418	62	.....	1	1	.....	.....	5	2	46	.....	697	6	1,550	700	429	562	20	800	3,000
Chaplains—Welfare, Randall's and Wards' Island, Hosp., Woodhaven, N. Y., and Kings County Hospital Brooklyn. N. Y.	1,034	112	27,052	79,935	4	3	8,907	523	113	2	556	50	.....	.....	.....	.....	.....	5	7	2,855	128	.....	2	250	470	.....	.....	434	.....	.....
Chaptico	112	7	30,000	32,900	26	.....	233	130	204	95	558	55	1	.....	.....	.....	.....	2	.....	8	3	110	6	725	770	214	264	300	689	3,445
Fort Wadsworth—Mt. Manresa	.....	.....	950	4,300	.....	.....	.....	.....	.....	.....	5	20	.....	.....	20	.....	.....	.....	.....	15	.....	10	.....	.....	.....	.....	.....	.....	.....	.....
Garrett Park	4	.....	8,776	16,000	1	.....	1	2	5	.....	32	30	.....	4	.....	.....	.....	.....	.....	15	.....	.....	1	130	120	.....	.....	.....	.....	.....
Georgetown College	48	5	40,621	39,428	3	2	97	18	1	.....	486	67	2	15	37	.....	.....	.....	5	840	.....	135	6	2,060	1,810	.....	.....	.....	.....	.....
Georgetown—Holy Trinity	80	13	43,374	68,358	20	12	47	.....	98	.....	284	13	.....	2	3	.....	.....	5	2	42	.....	90	5	1,210	1,225	210	217	100	700	3,600
Great Mills	53	8	9,293	2,752	9	7	26	65	120	.....	118	54	.....	.....	.....	.....	.....	3	1	20	.....	105	2	40	725	98	90	120	475	1,760
Jersey City—Church, College and High School	135	21	83,165	177,700	55	13	273	700	181	182	1,022	121	.....	9	*54	.....	.....	27	2	195	2	323	7	640	3,560	301	302	180	600	2,950
La Plata and St. Thomas'	92	4	15,740	20,117	15	3	40	75	162	399	293	38	.....	.....	1	.....	2	4	2	25	20	204	3	130	460	90	126	295	315	2,090
Leonardtown	96	6	31,528	34,800	24	1	98	594	109	256	405	64	.....	.....	1	.....	.....	6	1	257	.....	549	8	445	415	130	112	218	623	2,900
Mission Band	68	68	226,394	578,238	.....	75	.....	862	143	147	2,733	2,225	14	21	36	.....	127	45	21	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Italian Fathers	30	3	20,786	20,174	10	8	42	400	18	28	399	408	.....	6	5	.....	31	10	7	53	.....	39	.....	.....	.....	.....	.....	.....	.....	.....
New York—St. Francis Xavier's Church and High School	91	8	93,168	282,245	65	5	126	1,474	69	169	929	270	.....	6	12	.....	2	11	14	300	.....	742	7	2,597	3,707	182	215	218	652	3,248
St. Ignatius', Church and High School	365	59	102,452	330,000	222	3	160	122	459	534	682	144	1	5	32	7	5	6	18	8,275	1,350	2,121	25	1,528	1,789	345	360	75	3,000	14,300
Fordham University	21	12	46,158	57,047	10	1	14	938	21	.....	875	180	3	12	15	.....	.....	.2	1	57	70	221	8	1,657	1,186	.....	.....	.....	.....	.....
Campion House	10	3	3,373	9,863	5	.....	2	14	5	3	128	112	2	1	17	.....	1	.....	1	17	1	5	.....	.....	.....	.....	.....	.....	.....	.....
Kohlmann Hall	6	1	9,264	14,546	1	.....	.....	48	.....	.....	425	45	.....	7	9	.....	.....	2	7	.....	.....	7	.....	.....	.....	.....	.....	.....	.....	.....
Church of Nativity	302	5	35,116	45,615	83	17	50	.....	545	561	954	115	.....	.....	1	.....	1	5	3	15	.....	120	3	406	210	.....	.....	1,300	2,753	7,803
Philadelphia—Church, College and High School	134	17	169,057	325,350	59	7	322	225	128	.....	984	262	3	6	38	.....	.....	18	15	1,010	.....	816	8	2,000	2,850	436	436	.....	1,010	4,600
St. Joseph's Church	93	59	99,970	8,000	48	1	46	117	174	.....	418	87	.....	2	9	.....	.....	11	4	137	1	277	4	661	75	120	118	238	75	375
Poughkeepsie—St. Andrew's	195	20	85,643	145,075	7	8	2,134	656	36	1	1,511	439	6	28	27	20	1	21	20	10,544	345	3,889	.....	.....	.....	155	.....	26	.....	.....
Ridge	35	2	12,360	20,600	6	1	43	25	38	.....	167	102	.....	.....	.....	.....	.....	1	.....	3	.....	60	3	120	760	103	151	.....	470	2,650
Washington—Church and High School	46	13	67,860	61,536	23	1	74	187	99	435	514	120	.....	.....	1	.....	.....	12	3	645	20	967	3	462	1,700	198	203	43	396	3,571
Wernersville	.....	.....	7,258	38,826	2	.....	9	64	.....	.....	265	18	.....	9	1	14	.....	.....	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woodstock	44	.....	25,745	101,157	5	.....	48	27	.....	.....	169	44	1	16	10	.....	1	.....	7	10	4	194	.....	.....	260	.....	.....	.....	.....	.....
Philippine Mission—Ateneo, Manila	481	8	64,107	103,543	123	29	1,601	317	597	.....	658	101	3	9	10	1	2	2	2	1,183	12	473	9	2,700	900	.....	.....	75	.....	.....
San Jose, Manila	318	25	50,878	20,442	22	81	710	377	135	29	450	175	2	6	13	2	11	3	.....	975	383	78	2	2,190	1,450	.....	.....	.....	.....	.....
Mindanao Mission	17,508	308	160,508	275,148	1,842	149	1,081	2,449	3,283	5,601	2,515	797	.....	8	23	2	6	46	15	1,531	78	1,844	45	5,119	4,714	2,310	2,361	884	.....	.....
Cebu Leper Colony	3	.....	5,507	12,217	.....	.....	15	96	50	.....	49	.....	.....	.....	.....	.....	.....	.....	.....	332	.....	14	.....	.....	.....	.....	.....	85	.....	.....
Culion Leper Colony	250	46	40,391	150,321	28	.....	300	150	65	.....	125	110	1	1	2	1	.....	.....	1	410	5	.....	3	1,500	1,600	.....	.....	2	.....	.....
Summa	22.399	940	1,949,286	3,685,914	2,850	456	17,409	12,262	7,232	8,990	32,803	6,783	39	201	468	47	193	301	193	32,173	2,791	46,653	187	31,460	63,898	5,263	5,625	5,418	13,838	61,926

* Laymen's Retreats, Manresa-on-Severn and Morristown, N. J.

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE la JULII 1930 AD DIEM lam JULII 1931

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad lam Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—College	71	9	73,861	97,394	46	2	344	125	37	33	1,379	253	2	29	43	.....	4	22	12	300	23	325	6	937	1,400	.....	.....	146
High School and Church	353	45	150,406	315,798	6	.....	3,809	129	49	28	1,374	223	.....	13	6	.....	3	18	9	6,100	.....	284	12	2,936	3,745	.....	.....	150
St. Mary's	44	4	91,155	90,500	17	2	170	.....	167	257	572	15	.....	3	.....	.....	.....	7	.....	229	.....	59	3	20	215	278	322	223
Holy Trinity	46	4	46,336	67,000	15	4	38	197	62	.....	276	15	.....	.....	.....	.....	.....	11	.....	95	.....	560	3	1,200	1,200	188	287	.....
Keyser Island	.....	.....	760	.....	.....	.....	.....	.....	.....	.....	4	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mission Band	.....	43	127,348	358,963	.....	35	.....	100	56	100	2,828	1,595	2	17	12	.....	89	9	2	.....	.....	.....	.....	.....	.....	.....	.....	.....
Weston College	23	2	45,845	43,238	7	1	24	14	.....	.....	483	177	4	14	21	.....	.....	2	12	38	.....	75	.....	.....	.....	.....	.....	.....
West Stockbridge	10	.....	13,389	66,810	1	.....	2	252	3	.....	385	24	2	12	3	9	.....	1	10	35	3	120	.....	.....	.....	.....	.....	.....
Worcester—Holy Cross	14	7	58,961	96,885	3	1	40	30	2	4	500	184	.....	17	11	1	1	4	10	137	.....	21	3	735	700	.....	.....	.....
Summa	561	112	608,061	1,136,558	95	45	4,427	847	376	422	7,801	2,489	10	105	96	10	97	74	55	6,934	26	1.444	27	5,828	7,260	466	609	539

FRUCTUS MINISTERII PATRUM PROVINCIAE CHICAGIENSIS

A DIE 1 MAII, 1930, AD DIEM 1 MAII, 1931

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Chicago, Coll. S. Ignatii	1	18	1,782	90,899	273,300	12	3,200	37	106	121	53	11	365	298	177	5,785
Chicago, Acad. S. Ignatii	.....	5	2,174	39,669	60,973	14	2,714	478	654	1,471	30	9	178	155	108	2,029
Chicago, Eccl. SS. Cordis	.....	2	227	16,746	31,200	4	480	16	78	123	23	15	200	240	83	837
Cincinnati, Coll. S. Fr. Xaverii	.....	5	1,573	240,558	183,906	13	11,976	99	64	69	27	5	247	334	96	4,488
Cleveland, Coll. S. Ignatii	.....	8	1,097	69,620	73,720	9	8,580	14	49	62	15	15	159	146	55	602
Cleveland, Dom. Tert. Prob.	24	30	1,896	86,851	26,183	2	100	68	69	119	5	15	.....	.....	98	1,641
Detroit, Coll. Detroitense	5	2	1,678	195,665	524,275	19	7,750	38	354	309	36	29	514	448	110	2,081
Detroit, Acad. Detroitensis	6	43	901	74,543	25,625	9	6,830	33	36	4	26	18	172	178	78	3,843
Milford, Dom. Prob. SS. Cordis	1	.....	51	2,031	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	87	1,049
Mundelein, Resid. S. Mariae ad Lacum	10	2	763	15,495	.....	.....	.....	.....	2	2	.....	.....	.....	.....	55	1,430
Toledo, Coll. S. Joannis	.....	4	651	17,824	1,200	3	325	.....	.....	1	.....	.....	.....	.....	55	770
Toledo, Eccl. S. Mariae	.....	.....	895	52,243	94,700	9	2,852	18	81	.....	54	7	253	232	16	1,490
Toledo, Eccl. Gesu	.....	1	396	15,500	44,500	4	500	9	46	35	8	8	195	180	.....	.....
Missionarii Excurr.	133	66	730	51,952	.....	.....	.....	.....	1	.....	1	6	.....	.....	186	10,090
Missio Patnensis	2	15	730	59,122	213,363	4	156	943	212	646	64	.....	1,779	794	12	595
Summa Totalis	182	201	15,594	938,718	1,552,945	102	45,463	1,753	1,752	2,959	344	134	4,062	3,005	1,216	36,775

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A DIE 1 JULII, 1930, AD DIEM 1 JULII, 1931

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Denver, Coll. Reginum			690	34,898	86,272	4	600								268	2,258
Denver, Eccl. SS. Cordis			667	22,098	56,000	7	650	8	98	60	28	4	243	275		
Florissant, Dom. Prob. S. Stanislai		1	82	5,236				1	3						139	1,855
Florissant, Eccl. S. Ferdinandi		3	491	9,057	15,390	7	530	29	39	37	2	1	126	108		
Forissant, Eccl. SS. Cordis		3	626	8,225	45,550	6	1,298		36	46			165	174	6	23
Kansas City, Coll. Kansanopol	2	9	806	42,649	103,375	8	5,010	41	44	86	16	14	230	183	139	6,680
Kansas City, Eccl. S. Aloysii	1	3	421	17,525	55,075	5	825	16	35	50	14	6	130	133		
Mankato, Eccl. SS. Petri et Pauli		1	415	36,213	112,942	13	3,041	14	118	14	34	2	415	348	16	195
Milwaukee, Coll. Marquette		9	804	110,104	238,450	17	16,318	66	138	99	81	32	349	318	63	771
Omaha, Coll. Creighton	3	25	1,731	77,572	105,000	16	725	48	162	216	22	8	185	200	107	3,399
Pine Ridge, Miss. SS. Rosar.	5		1,140	18,200	86,400	4	1,954	25	62	191	29	7	315	483	16	124
Prairie du Chien, Coll. SS. Cordis		9	1,068	29,166	48,000	3	365	6	5						27	675
Prairie du Chien, Eccl. S. Gabriel	1	4	126	7,500	26,400	4	425	7	52	37	14	2	122	129		
Pueblo, Eccl. B.V.M. Montis Carmel			167	1,620	13,715	3	310	1	391	198	78	2				
St. Charles, Eccl. S. Caroli		14	576	31,982	49,375	18	2,193	15	59	39	14	10	148	123	14	58
St. Francis, Miss. S. Francisci		3	1,552	21,120	83,805	6	2,600	55	178	196	40	16	199	209	12	336
St. Louis, Coll. S. Ludovici	4	19	1,753	112,794	183,000	18	12,187	196	62	71	75	22	86	83	350	8,805
St. Louis, Acad. S. Ludovici	1	36	659	34,083		3	381	1	8	4					95	1,665
St. Louis, Eccl. S. Josephi	1	1	1,041	5,622	17,643	10	569	306	64	116	19		74	86		
St. Louis, Eccl. S. Elizabeth		4	1,039	36,682	23,000	8	1,332	38	18	57	3	7	78	92	116	1,678
St. Mary, Coll. S. Mariae	3	45	1,554	116,850	39,991	18	1,392	15	75	58	18	2	86	142	200	5,331
St. Stephen's Mission, S. Steph.			112	3,000	4,500			2	56	24	2	1	81	71	21	181
Trinidad, Eccl. SS. Trinitatis	1	5	1,429	29,894	33,675	16	793	5	630	234	89	6	212	243	10	25
Missio de Belize																
Belize																
Benque Viejo																
El Cayo																
Corozal																
Orange Walk																
Punta Gorda																
Stann Creek																
Summa Totalis	22	194	17,949	812,090	1,353,750	196	54,278	932	1,458	1,833	578	142	3,244	3,410	1,599	34,059